R Smithson,



THE SVMME OF CHRISTIAN DOCTRINE.

By John Gerhard Docter in Diuinitie;

And translated by Ralph Winterton Fellow of Kings Colledge in Cambridge.

CAMBRIDGE, Printed by Roger Daniel, 1640.

And are to be sold by Will: Hoyte. at the Vniuerse neere the Ro: Exchange.

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The Summe OF CHRISTIAN Doctrine,

Written originally *in Latine*

BY

JOHN GERHARD Doctour in Divinitie;

And translated by

RALPH WINTERTON Fellow of *Kings Colledge* in *Cambridge*.

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Harvard College Library
Treat Fund
April 12, 1939

R. Smithson

To the right Worſhipfull his moſt worthy friend and Benefactour, *Sir John Hanbury*, of *Kelmerſh* in *Northhamptonſhire*.

Together with his Sonne and heir, *Edward Hanbury* Eſquire, and *Mary* his daughter *Lady* to *Sir Miles Sandys* of *Brimsfield* in *Glocesterſh.* & all that are deſcended from them,

Gerhards Interpreter wiſheth what Temporall happineſſe this world can afford, and Eternall happineſſe in the world to come.

SIR,

FRom me perhaps you expected Phyſicall Aphoriſmes, rules and directions for ealth, as from a Phyſician;

rather then Theologicall A
phorismes, *doctrines of salva*
tion, as from a Divine. *And*
I confesse, considering my Pro
fession, *it had been more pro*
per for me to have sent ove
such unto you. But such is th
nature and condition of man
whilest he lives here below
under the clouds, that no Pro
fession *can* priviledge *him*
from storms and tempests, an
from injuries of weather: In
somuch that even Physician
themselves many times becom
Patients. *The* Great worl
is a Theatre, *in which ar*
acted *nothing but* Tragedie
of humane miseries. Ever
man hath his Intrat, *as soon a*
he is born: He acts *If*
ma

may call it Acting, *and not rather* Suffering) *all his life: He findes no* Exit, *till he descends into the chambers of death, to put off his dresse. I may truly call the* Great world, The Common schoole of Patience; *and every* Societie, *a* Private; *and every* Person *in each Societie being a* Little world *within himself, an* Epitome *or* Module *of the* Great. *To* School *we must, to learn* Patience: *And where should a man learn* Christian Patience *but in the* School *of* Christ? *And where is that but in the* Scripture *&* Books *of* Devotion? *I for one have been so exercised in a* World *of* Sufferings, *that it hath*

driven me to the School *of* Chriſt *to learn* Patience, *and according to the counſel of the* Apoſtle, *In all eſtates to be content, and troubled at nothing whatſoever can happen to me from without, conſidering that nothing comes to paſſe without a Divine Providence.* Apollonius, *as* Philoſtratus *reports, being asked if he did not tremble at the ſight of the Tyrant, made this anſwer,* Ὁ θεὸς ὁ δοὺς αὐτῷ φοβερῷ δοκεῖν, ἔδωκε κἀμοὶ ἀφόβῳ εἶναι, God which hath given him a terrible Countenance, hath given alſo unto me an undaunted Heart. *And it is the ſaying of S.* Chryſoſtome, Οὐκ ἡ φύσις τῶν πραγμάτων, ἀλλ' ἡ διά-

θεσις

Δεσις της πασχόντων It is not ſo much the nature of Things, as the weakneſſe of Perſons. *Troubles happen alike to all: but all are not alike troubled.* Fire *is one and the ſame for* Nature: *but for* Effect *it is not alwayes the ſame. It conſumes wood and cole: but it purifies gold and ſilver. The* Sunne *ſoftens wax, and hardens clay. The* Light *is comfortable to the ſound, but troubleſome to the diſeaſed. The ſaying of* Apollonius *I may apply thus unto my ſelf, Though God hath ſuffered ſtorms and tempeſts to ariſe and to be ſtirred up againſt me, yet he hath not ſuffered me to be removed or caſt down.* Though for-

time frown upon me, yet (*I thank God*) *having a chearfull heart*, I can smile upon her. *And the saying of S.* Chrysostome *I may thus apply*, Though troubles have come upon me, yet (*I thank God who hath given me Patience*) I have not been troubled. *But among many crosses nothing hath more afflicted me then the death of him who truly honoured you in his life, and was truly beloved by you to his death, my dear brother* Francis Winterton, *late one of her Majesties Privie Chamber. Unhappy man! But shall I call him unhappy in his death, who was most happy in his life? That I cannot: He that lived*

lived well, certainly could not but die well. Shall I call him unhappy becauſe he died in a ſtrange Countrie? Nay, rather happy in this, becauſe he died for his Countrie. Shall I call him unhappy in this, becauſe he is taken from me? This were to love my ſelf more then him, and to envie his happineſſe. Or ſhall I grieve that I my ſelf was not with him to take care for him for things neceſſarie in time of life, and for his funerals after death? He wanted neither comfort in life, nor honourable buriall after death. Ever let my tongue be tied and my hand dried up, if I do not as a poore ſcholar ſerve him with both who was ſo care-

full for him, I mean that most Heroicall Worthie *(with the splendour of whose Titles and Greatnesse I dare not presume to set a lustre on so small a work as this, but shall ever admire and proclaim his Vertues and Goodnesse) who of his innate and noble disposition loved all his followers in generall, as his fellow-souldiers, and my brother in speciall; who to his power provided for all, as for his own familie, but made much of him in health, as a faithfull servant; took care for him before his death, as for a friend; lamented for him at his death, as for a brother; and after death, saw him honourably buried, as a souldier. I will*

not then lament his death who is translated into a better life; Neither will I weep for him that is in joy, Nor put on mourning-clothes for him that is clothed with immortalitie. If it was any unhappineſſe for him to die, it is his friends not his. I wept for him when he was alive: and then he ſeemed to me to die when I left him on ſhipboard at Graves-end. *The next news I heare, he lies buried at* Cuſtrin *in* Sileſia. *Whom ſea and land and death hath parted, I hope bleſſed Eternitie ſhall at length bring together again. So I leave him and return to you. Sir, I hope you will pardon this* digreſſion, *or rather count it no* digreſſion

digression *at all, to speak of him whom I know you dearly loved. But I was speaking of my troubles: for which still I find a remedy in the Sanctuarie. For my manner is, when troubles seize upon me, presently to retire my self into my study, and take in hand some book of devotion. So presently after I parted from my brother, I took in hand* Drexelius *his Enchiridion of Eternitie: And since, upon a new occasion offered, I renewed my acquaintãce with* Doctour Gerhard. *It were fit that I should present my service unto you my self in mine own person, considering my many obligations to you, and your kind invitations*

of

of me: But being otherwiſe hindred, I have ſent Gerhard *in my place, who dedicates himſelf and his beſt ſervice to honour you & your progenie. Concerning whom I may truly ſay thus much, If you make him your Counſeller and Companion, you ſhall never be without a walking Library: So full is he of Scripture, Fathers, and Schoolmen. Concerning my ſelf I can ſay no more but this, (for I know not how to complement) I am and ever ſhall be in all hearty affection*

Your ſervant

RALPH WINTERTON.

¶ To the Translatour of *Gerhards Aphorismes*.

DO; Let the Antichristian Clergy keep
Their Owl-ey'd Laitie pris'ners in the deep
And horrid shades of everlasting night,
Whil'st thy clear beams and more illustrious light
Disperse these clouds of Language, & display
The close-drawn Curtains of thy new-born day.
Shine forth, bright Lamp, and chase these shades of night:
Truth seeks no corners; Errour baulks the light.

Ed. Benlowes.

¶ To the Reader, concerning the Authour and Interpreter of this Book.

BEhold choice *Aphorismes* here like rings beset
With *Pearls* lockt up in this rich *Cabinet*.
If worth not number doth commend the store,
Viewing but one, me thinks I need no more.
Yet in this volume many hundreds dwell:

And

And every one's a volume to live well.
Each leafe's a perfect book: each line is such,
Each part's enough, yet not the whole too much.
Gerhard his *Aphorismes* like starres do shine:
Thou giv'st them lustre; let me call them thine.
Most bright themselves, by thee they shine most bright:
As if the sun had borrow'd greater light.
Apollo needs not to renew his fame,
Who twice is made immortall by thy name.

Dove Williamson,
Fellow of Kings Colledge.

Upon the *Golden Chain* of divine Aphorismes.

As no such *Maladie*, so no such *Balm*
Like that which can the souls distempers calm.
What soul is not diseas'd? How hard to find
A salve to cure diseases of the mind? (knew,
This, *Winterton* hath found. Who but he
That such an herb in *Gerhards Herball* grew?
(No *Empirick*, no *Chymicks* daring Heart,
Who sets poore Nature on the wrack of Art,
Descri'd such med'cines) Sure in this he can
Approve himself a true *Physician*.
Each Aphorism's an antidote to thee
'Gainst the old Serpents sting: the book may be
A Garden richly stored; in which place
Grows the true *Hearts-ease*, and the *Herb of grace*.
These now translated are: because 'tis ghest,
That

That plants translated ofttimes thrive the best.
He then undoubtedly thrice happy is,
Who being immur'd from men, can chuse out this
Garden to be his prison. Who would disdain
Thus to be fetter'd in a *Golden Chain.*

Robert Newman,
Fellow of Kings Colledge.

MOst men that put forth Books have this main art,
First for their *Credit*, then their better *Mart*,
With *Title* fair, with fine *Inscription*
To deck their work their onely *Minion.*
This man forsooth with *Amalthea's Horn*
Doth of his Book the *Frontispice* adorn:
This writes, *A Honycombe*: A third doth call
His works the *Pandects*, as comprising all.
The Muses here the Reader waiting stand:
There is an *Enchiridion* for his hand.
Such Titles serve to please the Readers eye,
And strangers do invite the books to buy,
But yet (alas!) within what do they find?
Scarce ought that can content or ease the mind.
The *Pandects* having all, cannot the *Will*;
The *Enchiridion* scarce the *Hand* doth fill.
The *Hony* cloyes: The *Horn* is quickly dry:
At best *The Muses* do but sweetly lie.
Take then into thy hands *Gerhard* divine,
Who saving doctrine hath in every line:
He in his text more truth doth comprehend
Then others Titles vainly do pretend.
In him all Authours are, both new and old,
Fathers and *School-men*, faithfully enroll'd.

If

If all these Authours severally do please:
How then shall he who joyntly hath all these?

Henry Whiston,
Fellow of Kings Colledge.

WHo list to glance a gentle look
Upon *The Golden Chain* this book,
As in a *Crystall* first may see
The secrets of *Eternitie.*
Such as in *Time* should come to passe,
Decreed by God before *Time* was:
Such as transcend the Hearts desire,
And onely Silence can admire.
But next doth entertain the sight
An *Embleme* of our wofull plight,
He that ere long *Heav'ns* darling was,
Gods Archetype, Mans Looking-Glasse,
Which being dimm'd, Nature no more
To its first brightnesse could restore.
He that enjoy'd so rare a blisse,
Made happy with a *Paradise*;
Behold him now cast out from thence,
Disrob'd of milky *Innocence.*
Poore naked man! naked alas,
Who onely cloth'd with fig-leaves was!
But *Jesse's* Branch our souls arraid,
And wrapt our sinnes in mercies shade:
Since when is ceast that fatall strife
Of *tree* of *Knowledge* and of *Life.*
One *Book* contains them: let one breast
Reade, Know, enjoy Eternall rest.

Thomas Page,
Fellow of Kings Colledge.

¶ The Translatour *to the Reader.*

THis book when first I read, it pleas'd me well:
I sought another; There was none to sell.
When others read it, they were of my mind:
They sought, as I, for what they could not find.
Had not it been by me interpreted,
For ought I know it might have perished.
Was't not great pity that a book so good
By English men should not be understood?
I challenge nothing but what is mine own:
Had not one been, I never had it known.
'Twas *Mr. Carew* that did give it mee:
I, in plain English, Reader, give it thee.
(He lov'd good books, and often turn'd them ore:
I think no young man of his time had more.
He liv'd as if he lookt alwayes to die,
And died to passe to immortalitie.
I flatter not: A dead man I commend,
Who godly liv'd, and made a godly end.
He's now with God in blest eternitie:
But late was one of our *Societie*.
He was my friend, whilst we did live together:
And once my friend, he is my friend for ever.)
Reader, this book was *Gerhards*, *Carews*, *Mine*:
Now 'tis a common good; & therefore *Thine*.

The

The Contents of this Book *in Verse.*

Before Time *was, here are Divine decrees,*
Fulfill'd in Time; *and after, Promises*
To be fulfill'd, when Time *shall cease to be,*
And in its place succeed Eternity.
Reader, Behold the Worlds Nativity,
And Adam *in his happy* Infancy.
He was created *at the first* Upright:
His Understanding *filled was with* Light,
His Will *with God's did hold* Conformitie,
And his Affections *kept good* Harmonie.
Yet such he was that he might stand *or* fall.
He fell; *We* feel't: *In* him *we perish* all.
His Understanding, Will, Affections; *All*
Lost what they had at their Originall.
His Understanding *was depriv'd of* Sight,
And Darknesse *did succeed in place of* Light:
His Will *fell from the first* Conformitie,
And tended altogether to Obliquitie:
His jarring did Affections *disagree,*
And Discord *did break off their* Harmonie.
His Body, *which disease none knew before,*
Let in diseases now at every Pore.
His Body *made* Immortall *for to be,*
Became now Subject to Mortalitie.
And thus he was depriv'd *of* Endlesse joyes,
And plung'd *into* Eternall Miseries.
By Nature *such are we which from him come,*
Blind, Crooked, Froward *from our mothers wombe;*
Conceiv'd *in sinne,* Born *in iniquitie;*
Acting *in Life a* Sinfull Tragedie.
We for our Parts *deserve no other* due
But Death; *and that of* Soul *and* Body *too.*
But God *of his mere* Mercie promised,

The

The Womans Seed *should* break *the* Serpents
head.
He gave his Law, a Glasse *for man to see*
His Spots *and* Stains, *and his* Obliquitie:
He gave his Law, *a* Rule *for man to be,*
That he thereby might learn Conformitie.
He gave his Law, *a* Light *for man to see*
The Way *to* Life *and blest* Eternitie.

Do this, and live: *Do this, and Life is due.*
But no man living ever could this do;
No man but one: And, that he this might do,
As he was Man, *so was he* God *most true.*

Godsent his Sonne, *as he had* promised,
According to the Time determined.
He *was* Conceiv'd *and* Born, *and* Liv'd *and*
Died,
All without sinne: And we *are* justified.
He *did* fulfill *the* Law, *which none could do,*
And freed *us from the* Curse *to us most due.*
He by his Life *for us hath* merited
Eternall Life *to be* inherited:
And by his Death, *which he* once suffered,
From Death for ever *us* delivered

But that we may these benefits partake,
We must Repent, *and all our* Sinnes *forsake.*
We must by Faith *in* Christ *be* Justified,
And by the Holy Spirit Sanctified.

Now to this end Christ *left his* Testament,
The Gospel, *and a* Twofold Sacrament:
And sent his Spirit *for to* Sanctifie
Those whom hereafter he will Glorifie.

Heare and obey Christs will *and* Testament;
Wash and be clean, Receive *his* Sacrament;
Obey *the inward* Calling *of the* Spirit,
Be Constant: *And* Eternall Life inherit.

Reader, *I have presented to thine eye*
The Summe *of* Gerhards *whole* Divinitie.

The

The Contents of each chapter in this Book.

The *First Chapter* containeth the Summe of all the rest.

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CHAP. I.

CHAP. I.

A Descriptiō or Representation of the Theologicall places, or Heads of Divinitie, contained in this book, together with their order & connexion.

THe *onely and proper Principle of Divinitie, is the* word *of God.*

2 *For God came forth from the secret throne of his Majestie, and manifested himself unto men, in the* word.

3 At sundrie times, and in diverse manners God spake in time past unto the fathers by the Prophets. In these last dayes he hath spoken unto us by his Sonne, *and his Apostles.* Hebr. 1. 1, 2.

4 *That* word *of God was first preach-*

ed by the Prophets and Apostles: an afterwards the chief and necessar heads of divine revelation were penne by them, according to the will of Go Iren. lib. 3. cap. 1.

5 *Therefore the undoubted* word *God cannot at this day any where found, but in the writings of the Pr phets and Apostles.*

6 *From this* word *of God flowe* Theologie, *and is busied about it, pr pounding unto us* the oracles of Go Rom. 3. 2.

7 *Now* Theologie *is, as the name self importeth*, A doctrine concerni God.

8 *And by this doctrine men are i structed, concerning the essence and w of God, unto their salvation.*

9 And this is life eternall, To kno the onely true God, and Jesus Chri *which came in the flesh.* John 17. 3.

10 *The doctrine concerning the E* sence of God, *is absolved in this qu stion*, What God is: *to wit*, Jeho Elohim, *One in* Essence, *three in Pe* sons.

11 *For God hath so manifested hi self; that in the divine* Essence bei *but one, and that undivided, there a thr*

three Persons, *neither more nor lesse; to wit, the* Father, *the* Sonne, *and the* Holy Ghost.

12 *The* Father *is the* first Person, *neither made, nor created, nor begotten, nor proceeding.*

13 The Sonne *is the* second Person, *not made, nor created, but begotten of the* Father *from all eternitie.*

24 *who in the fulnesse of time took upon him our humane nature, in which and through which he payed the price of our redemption.*

15 *The* Holy Ghost *is the* third person, *not made, nor created, nor begotten; but proceeding from the* Father *and the* Sonne *from all eternitie.*

16 *We must judge of the* Will of God, *by his decrees made from all eternitie.*

17 *whereof there are two more principall, The decree of* Creation, *and the decree of* Reparation: *or (as the Greek words signifie)* Creation *and* Recreation; Formation *and* Reformation.

18 *what those decrees were, the fulfilling of them in time doth declare.*

19 *For what God doeth, and in what manner he doeth in time, the same thing,*

and in the same manner he decreed t
do from all eternitie.

20 *The reason of which assertion d*
pends upon the immutabilitie of Go
will.

21 Creation *made in time, is the m*
nifestation of the decree, concerning t
creation of all things, made from
eternitie.

22 *And it is the production of t*
Angels, Men, and all other creatures
the six first dayes of the world, wroug
by God the Father, *through the* Sonn
in the Holy Ghost, *to his own glorie*

23 *A great part of the* Angels *f*
away from God: The rest being co
firmed in goodnesse, do laud and pra
God, and are ministring Spirits for t
good of men.

24 *Our first parents*, Adam *an*
Eve, *in like manner, at the instigati*
of Satan, transgressed the law of Go
which was written in their hearts, a
proclaimed by the mouth of God.

25 *So then by this fall of theirs t*
image of God was quite defaced in the
and their nature was corrupted wi
sinne.

26 *Whereupon their posteritie al*
were and are to this day born star
nak

ked of originall righteousnesse, and in miserable manner corrupted with sinne.

27 Through the contagion whereof all the powers and faculties in the soul of man are so infected, that there is little or no light of Reason left, and scarce any power at all in the will, even about externall things.

28 God who is omniscient could not but know that our first parents would fall: and therefore of his infinite mercie, he made a decree, concerning the separation or Redemption of man, from all eternitie.

29 What that decree was, the fulfilling of the same in like manner doth declare. He sent in time his Sonne to be our Redeemer and Mediatour: Therefore he decreed to send him, from all eternitie.

30 God by his word offereth the benefits of a Mediatour unto all, and applieth them unto those that beleeve: Therefore from all eternitie he decreed to offer them unto all by the word, and to apply them unto those that beleeve.

31 This decree, in Scripture is called Predestination: of which we must not judge but (à posteriori, that is) by the manifestation thereof.

32 *For the fulfilling of the decree concerning the Reparation of man, God hath appointed the* Word *and the Sacraments.*

33 *The* Word *is reduced to two chief heads, the* Law *and the* Gospel.

34 *The* Law *is the doctrine of works: Therefore it manifesteth unto us the corruption of our nature; it terrifieth us, and prescribeth unto us the rule of well-doing.*

35 *The* Gospel *is the doctrine of faith: which pointeth at Christ our Mediatour, who hath made satisfaction for our sinnes, and raiseth up the conscience of man.*

36 *The practice of the* Law *and the* Gospel *consisteth in true* Repentance.

37 *Whereunto there is required* Contrition, *to be wrought in us by the* Law; *and* Faith, *by the* Gospel.

38 Faith *apprehendeth the* Righteousnesse *of* Christ *offered in the word of the* Gospel: *by which man, after* Contrition *wrought in him by the voice of the* Law, *is justified before God, and beginneth to be renewed by the receiving of the Holy Ghost.*

39 *For by faith our hearts are purified.* Acts 15. 9.

40 *Therefore the fruits of true Repentance are good works.*

41 *For*, Faith worketh by Love. Gal. 5. 6. *And Christ giveth unto us not onely his righteousnesse, but also his Holy Spirit, which beginneth to renew our nature, and bridle in us the concupiscences of the flesh.*

42 *Of* Good works *there are three ranks: some have respect unto* God, *some unto* Our selves, *and others unto our* Neighbours.

43 *For the* Summe *of* Pietie *and Christian Religion is this*, That we live soberly, righteously, and godly in this present world. *Tit.* 2. 12.

44 *The* Sacraments *are the* Seals *of the* word, *appointed for the confirming and strengthening of our* Faith: *And they are the* Visible word.

45 *Such in the Old Testament were*, Circumcision *and the* Paschal Lambe: *and such in the New Testament are*, Baptisme *and the* Lords Supper.

46 *By the* Audible *&* Visible word, *God gathereth together his* Church *here on earth.*

47 *Whereof there are three* Hierarchies, *ranks or orders: The* Ecclesiasticall, Politicall, *and* Oeconomicall.

48 *Of the* Eccleſiaſticall Hierarchie *the Pope of Rome makes himſelf Monarch and Head.*

49 *But inaſmuch as he ſetteth himſelf againſt Chriſt, he makes himſelf Antichriſt.*

50 *The Miniſterie of the word, or the* Eccleſiaſticall Hierarchie *is ordained at this day by a mediate vocation.*

51 *The* Politicall Hierarchie *comprehendeth Magiſtrates both inferiour and ſuperiour.*

52 *Unto the* Oeconomicall Hierarchie *belongeth Matrimonie, which is, (as I may ſo call it) a certain* Seminarie *or* Nurſerie *of the* Church.

53 *God in this life puts his* Church *under the* Croſſe: *and that for many weightie and urgent reaſons.*

54 *But at length he will glorifie it in the life to come, being delivered and freed from all enemies, from all evils, perils, and dangers.*

55 Death, *and the* Laſt Judgement, *without going through any* Purgatorie, *is to the godly and thoſe that beleeve, the entrance into everlaſting life.*

56 *But the ungodly and unbeleevers ſhall at length be caſt into everlaſting fire.*

CHAP.

CHAP. II.

Wherein are contained *Theologicall Aphorismes* concerning the *Holy Scripture*.

1 THe onely *Principle* of *Theologie* is, *The WORD of God* contained in *Holy Scripture*.

2 By the name of *Holy Scripture* properly and strictly taken, we understand the *books* of the *Old* and *New Testament*, which undoubtedly are *Propheticall* and *Apostolicall*.

3 Which also are called *Canonicall*: because they are a full and perfect *Canon* or *Rule* of the knowledge of God and his worship.

4 Such in the *Old Testament* are, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomie*, *Joshua*, *Judges*, *Ruth*, two books of *Samuel*, two of the *Kings*,

two of the *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, *Job*, the *Psalmes*, the *Proverbs*, *Ecclesiastes*, the *Song of Solomon*, *Isaiah*, *Jeremiah*, *Lamentations*, *Ezechiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zachariah*, *Malachi*.

5 The rest of the books of the Old Testament are called by S. Jerome *Apocrypha*: because they were neither wrote by the *Prophets*, nor received by the *Jews* for *Canonicall*.

6 Again, they want the testimonie of *Christ* and his *Apostles*.

7 Moreover, by the most approved *Councels*, and *Fathers*, they are reckoned without the *Canon*.

8 And besides, there is to be found in many of them places either expressly repugnant to the *Canonicall Scripture*; or else peccant against the truth of *Historie* and *Chronologie*; or else *Contradictorie* one to the other.

9 In the *New Testament* those are called *Canonicall* which at all times, and by all the Churches have been received without doubting for *Apostolicall*, truly and certainly so called.

10 Such are, The *Gospel* according

to

to S. *Matthew*, *Mark*, *Luke*, and *John*: the *Acts of the Apostles*; the Epistle of S. Paul to the *Romanes*, two to the *Corinthians*, one to the *Galatians*, one to the *Ephesians*, one to the *Philippians*, one to the *Colossians*, two to the *Thessalonians*, two to *Timothie*, one to *Titus*, one to *Philemon*, the *First* of *Peter*, and the *First* of *John*.

11 The rest have not been heretofore received by all with such a common consent as the former: in which respect they are called by some *Apocrypha*.

12 Such are the Epistle to the *Hebrews*, the Epistle of *James*, the *Second* of *Peter*, the *Second* and *Third* of *John*, the Epistle of *Jude*, and the *Revelation* of *John*.

13 But forasmuch as most of the ancients do not so much doubt of their *Primarie authour*, which is the *Holy Ghost*, as of their *Secundarie* authours: therefore for their Authoritie I willingly suffer them to be equall with the Canonicall; neither will I contend with any man about this matter.

14 *All Scripture is given by inspiration of God.* 2. Tim. 3. 16. And *holy men of God spake as they were moved*

moved by the Holy Ghoſt. 2. Pet. 1.21. Neither ſpake they onely, but they wrote alſo.

15 The ſame word of God which with a lively voice was preached, and preſerved unwritten for a long time in the Old Teſtament, and likewiſe in the New Teſtament; but not ſo long: The ſame word, I ſay, was afterwards by the will of God written, and became Scripture. *Iren. lib. 3. cap. 1.*

16 Therefore between the word of God preached, and the word written, we make no reall difference.

17 For it is but an *Accident* unto the word of God, either to be preached, or to be written.

18 But although the Prophets and Apoſtles moved by the Holy Ghoſt have not written their whole ſermons: yet they have made ſuch a choice of what they wrote, that it is ſufficient for the ſalvation of thoſe that beleeve. *Auguſt. tract. 49. in Joan.*

19 And therefore we ſay that the Holy Scripture is perfect, and containeth in it all things neceſſarie for thoſe that ſtrive for the prize of eternall life which is ſet before them: both for the inſtructing of them in the faith; and

the informing them in life.

20 That it is *perfect*, it is proved by evident teſtimonie. 2. *Tim.* 3. 16, and 17. where it is ſaid that the Holy *Scripture is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſſe: That the man of God may be perfect, throughly furniſhed unto all good works.* And therefore alſo *the Holy Scriptures are able to make* us *wiſe unto ſalvation.* 2. Tim. 3. 15.

21 Seeing therefore that which is *Profitable*, in relation to *Indigencie* and want, is taken two wayes: either for that which of it ſelf alone is *All-ſufficient*, excluding all want; or elſe, for that which is but *In part* profitable, and not ſufficient of it ſelf without the help of ſomething elſe: It is manifeſt that the Apoſtle here ſpeaketh of that which is profitable taken in the firſt ſenſe.

22 By thoſe things which are written we may be taught to beleeve on Chriſt. *John* 20. 31. and, *be furniſhed unto all good works.* 2. *Tim.* 3. 17. And the brethren of the rich glutton by hearing Moſes and the Prophets in the Scriptures might have eſcaped the torments of Hell. *Luke* 16. 29.

23 Whereupon it follows without forcing

forcing, that the perfection of the Holy Scripture is such as we assigne unto it: For whosoever beleeveth on Christ, and is furnished unto all good works, and made partaker of eternall life, what can he desire more?

24 This also is an Argument worthie our consideration, That the Apostle S. Paul *declared* unto the Church of Ephesus *all the counsel of God*, (to wit, concerning our salvation) *Acts* 20. 27. Again, the same Apostle *said none other things then those which the Prophets and Moses did say should come.* Acts 26. 22. Therefore in *Moses* and the *Prophets* is contained all the counsel of God concerning our salvation.

25 Now if the *Scripture* be *perfect* (as indeed it is) Away then with *Traditions*, which some would thrust upon us to be received with like affection, and to be beleeved with like authoritie as the Scripture.

26 For they are full of doubts, and sometimes also contradictions, being very apt to be corrupted, and many wayes subject unto errour.

27 The *Ecclesiasticall Historie* witnesseth that in the time of the Primitive Church under the name of Apostolicall

ſtolicall *Traditions* many falſities were broched: and that men of great note have been deceived in former time by the opinion of *Traditions.*

28 Furthermore, ſeeing that the *Holy Scripture* was by God given unto men to this end, to inſtruct them unto ſalvation: from hence we conclude, that *The Scripture is perſpicuous.*

29 What? Could not God which made both mind and tongue ſpeak plainly and *perſpicuouſly?* Yea certainly he uſed great care and providence that all men might underſtand what he ſpake unto all men. *Lactant. lib. 6. Div. Inſtitut. cap.* 21.

30 Ought not that which is to inſtruct the rude and ignorant, and make them wiſe and learned, ought not that, I ſay, be *perſpicuous?*

31 It is *perſpicuity* which is fit to teach and inſtruct, not *obſcurity* or *perplexitie.*

32 Yet, when we ſay that the *Holy Scripture* is *perſpicuous*, we would not have it ſo underſtood, as if we meant, that whatſoever is contained any where in *Scripture*, were ſo eaſie and plain, that any man at the firſt ſight may underſtand it.

33 But

33 But this is our meaning, that *The perſpicuity of Scripture is ſuch, that from thence a man may learn ſure and infallible grounds and principles of religion; the knowledge whereof is neceſſary unto every man, toward the attainment of everlaſting ſalvation.*

34 The books of the *Prophets* and *Apoſtles* are the integrall parts of Holy *Scripture*: And that both thoſe are *perſpicuous*, it is proved by good teſtimonies. If the *parts* of *Scripture* then be *perſpicuous*; how can the whole be ſaid to be *obſcure*?

35 The *Propheticall word* in the *Old Teſtament* is compared unto a *Lamp*, *Light*, or *Lantern*. Pſalme 119. 105. And, as much is ſaid of the *Apoſtolicall word*. 2. Pet. 1. 19. And again, *If our Goſpel be hid, it is hid to them that are loſt*. 2. Cor. 4. 3. Whereby it appeareth, that if the *Scripture* be *obſcure*, and hid, it is ſo onely *by accident*: But *of it ſelf*, and by its own nature it is *perſpicuous*.

36 Seeing therefore it is demonſtrated that the *Scripture* is *perfect* and *perſpicuous*: It follows, that *It is and ought to be the certain, infallible, and onely rule and judge of all controverſies*

ſies that are moved about points of Chriſtian religion.

37 What *David* ſaith concerning the *Apoſtles*, Pſal. 19. 4. *Their line* (or, *their rule*, or *direction*) *is gone out through all the earth:* the ſame, *Paul* applies to the *doctrine* of the *Apoſtles*, Rom. 10. 18. *Their ſound went into all the earth.* But the Apoſtles wrote and taught the ſame things.

38 *Chriſt* alſo and his *Apoſtles* for determining controverſies of faith, appealed unto no other *Judge*, went by no other *Rule* but the *Holy Scriptures*; and they ſend us alſo to ſearch the *Scriptures:* And what ſheep will not follow Chriſt his *Shepherd* and *Leader*, and the Apoſtles his *followers?*

39 The word of Chriſt contained in the Holy Scriptures Propheticall and Apoſtolicall ſhall judge all men in the laſt day. *John* 12. 48. *Rom.* 2. 16. *Rev.* 20. 12. What hinders then, but that it may be unto us in this life a *Perfect Rule?*

40 For if there be any part of celeſtiall doctrine not contained within the Canonicall books: How ſhall the judgement which ſhall be paſſed hereafter according unto them, be entire?

41 Fur-

41 Furthermore, seeing that it is not onely permitted, but also commanded to all Christians to *trie the Spirits*, 1. John 4. 1. to *beware of false prophets*, Matth. 7. 15. to *prove all things*, 1. Thess. 5. 21. and thus it lies upon them to discern between divine truth and humane dreams: certainly the rule of truth, that is, the Holy Scripture belongeth unto all men. And therefore, *The common people ought not to be debarred the reading of the Scripture.*

42 What the Spirit of God approveth and commendeth, let not any man say, It is forbidden: But the Bereans are commended for this, that they examined *Pauls* sermon by the *Rule* of the *Scriptures*, Acts 17. 11. *The elect, strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*, 1. Pet. 1. 1. are commended for attending unto the *word of prophesie as unto a light*. 2. *Pet.* 1. 19. And *Coloss.* 3. 16. the diligent study in the Scripture is commended to all Christians.

43 And seeing that the common people are altogether ignorant of the *Hebrew* and *Greek* tongue, wherein the books of the Old and New Testament were written; and yet are bound to reade

reade the *Scriptures:* Therefore their pains is to be commended, who have transſlated the *Holy Scriptures* into the *vulgar* tongues.

44 But yet the *Hebrew* text onely in the Old Teſtament, and the *Greek* in the New Teſtament, is *Authenticall:* becauſe they were both written in thoſe tongues.

45 Whatſoever floweth not from thoſe fountains, hitherto hath not, cannot, neither muſt it be accounted *Canonicall:* ſeeing that it is not inſpired by God.

46 Therefore that *vulgar interpretation*, which may ſooner be ſaid then proved to be Saint *Jeromes*, is without cauſe exalted to that high throne of authenticall authoritie.

47 For there are in it many faults both *Graphicall, Elliptical, Chronographicall*, and *Dogmaticall:* faults in writing, in leaving out many things, in *Chronographie*, and in points of doctrine.

48 They have a corrupt judgement, that ſay that the Hebrew text is corrupted.

49 Neither do they love pure truth, who ſay that the fountains do not flow pure.

50 The

50 The *end* and *use* of Holy *Scripture* is attained by the true and lawfull *interpretation* thereof.

51 Seeing that the *Scripture* is *perfect*, and *perspicuous:* therefore *It is to be interpreted of it self, and by it self.*

52 For that which is perfect, ought not to be patched with things of another kind: and that which is perspicuous of it self, doth not stand in need of anothers light.

53 Yet notwithstanding the Scripture is of it self perspicuous; the blind eyes of our understanding are dazzled at the light of it.

54 Whosoever therefore will take in hand to interpret Scripture; Let him with earnest prayers and grones desire to have his understanding enlightened by the Holy Ghost.

55 Let the glory of God, and the instruction of men unto salvation, be the supreme law of interpretation.

56 And seeing that every head of celestiall doctrine is in *Scripture*, in one place or other: therefore let the interpretation of other places be conformable unto it. So shall the *Analogie*, or *proportion of faith* be kept. *Rom.* 12.6.

57 Observe

57 Obſerve diligently the naturall ſignifications of words.

58 In matters of doubt have recourſe unto the fountains: the *Hebrew* in the Old Teſtament, and the *Greek* in the New.

59 Have reſpect and regard to the ſcope of every word, to the circumſtances, to that which goes before, and that which followes after.

60 Let the obſcurer, and fewer places of Scripture be expounded by thoſe that are more clear, and more in number.

61 Depart not from the letter, in articles of faith eſpecially: unleſſe the Scripture it ſelf ſheweth ſome impropriety of ſpeech, and alſo expound it.

62 Uſe the writings of the Fathers for an help to lead thee by the hand as it were, in the interpretation of the Scripture: but ſee that thou uſeſt them aright.

63 Yet count them not for Canonicall, but examine them by the Canonicall. What in them is agreeable unto the authoritie of divine Scripture, embrace with due commendation of them; what is not agreeable, by their leave reject and refuſe. *Auguſt. lib. 2. cont. Creſc. cap.* 32.

CHAP.

CHAP. III.

Wherein are contained *Theologicall Aphorismes* concerning *God.*

1 THe chief end of all the Scripture is, *To know God, and worship him being known.*

2 From him alone are all things: and, To him alone are all things.

3 That there is a God, even the *book* of *Nature* sheweth: For, *The world is the school of the knowledge of God.* Basil. in Hexaem.

4 The leaves of this book are especially three, *Heaven, Earth, Sea,* and all things therein contained, as *Clemens Alexandrinus* speaketh.

5 But there is a more certain, evident, and perspicuous knowledge to be fetcht out of the book of holy *Scripture.*

6 The eyes of our understandin

are blinded by our fall: and from thence it is that we cannot ſo readily make progreſſe and proficiency in the book of Nature.

7 The end of that Naturall knowledge of God is according to the Apoſtle, To *ſeek the Lord*, Acts 17. 27.

8 Nature herſelf confeſſeth that her book is imperfect: and therefore ſhe muſt, as it were, lead us by the hand, to find out a more perfect revelation in the Church.

9 The *Eſſence* of God tranſcendeth all created things: Therefore the perfect knowledge of God ſurpaſſeth all underſtanding. *God is incomprehenſible*: ſo ſaith *Damaſcene*, *lib.* 1. *Orth. fid. cap.* 1.

10 And from hence it follows, That as God is a Spirit above all, and cannot properly be found out, or comprehended by any underſtanding: So likewiſe he cannot be defined or determined by any definition. *Auguſt. De cogn. ver. vit. cap.* 7.

11 We cannot in any words ſo fully expreſſe what God is, as by confeſſing our ignorance, That we know not what God is. *Scal. Exerc.* 365. *Sect.* 2.

12 What therefore God would have hidden

hidden from us, that muſt we not ſearch into: But yet notwithſtanding ſo much as he hath manifeſted unto us by revealing of himſelf, we muſt in no wiſe neglect; for fear leſt we be found on one ſide more curious then is lawfull, and on the other ſide damnably ingrate full. *Ambroſ.* 1. *De vocat. Gent. cap.* 7.

13 God gave being unto all things. Therefore he is the firſt, chief and independent *Being.*

14 He is Αὐτανλὸς, that is, He hath his *Being* from himſelf. *Scal.* He is *Being* above all *beings.* Dionyſ. *lib.* 1. *De Divinis nom. cap.* 1.

15 He is the *Eſſence* of all *eſſences*, the *Creatour* of all *creatures*, the *Life* of all *lives*, the *Cauſe* of all *cauſes.*

16 He it is that giveth all unto all, but receiveth not ought from any.

17 *Above him*, is nothing; *without him*, is nothing; *beneath him*, is nothing: *Under him*, is all; *in him*, is all; *with him*, is all: *From him*, are all things; *by him*, are all things; *in him*, are all things. *Aug. De Spec. cap.* 33.

18 Between the *Eſſence* of *God* and the *eſſence* of the *creatures* there is an infinite difference: *Gods Eſſence* is after a ſingular, peculiar, and ſupereminent manner.

19 *Go*

19 *God is a Spirit*, John 4.24. *A Spirit hath not fleſh and bones*. Luke 24.39. Therefore God is incorporeall.

20 Whatſoever corporeall things are attributed unto God, they are to be underſtood as it beſeemeth the majeſtie of God: not properly ſpoken, but by (an *Anthropopathie*) a figure by which that is *improperly* ſaid to be in God, which *properly* belongeth unto man.

21 God *condeſcendeth* unto us, that we may *aſcend* up unto him: and ſeeing that we are men, he vouchſafeth to ſpeak unto us after the manner of men.

22 The Scripture by things *corporeall* teacheth us *ſpirituall*, & likewiſe by things *viſible*, things that are *inviſible*.

23 So God is ſaid to have *Eyes*, which are over the juſt; an *Hand*, by which he giveth food unto all fleſh; *Feet*, whoſe footſtool the earth is: All theſe are in God in *Effect*, not in *Act*. Bern. *Serm.* 4 *ſup. Cant.*

24 He is therefore *All-eye*; becauſe he ſeeth all: *All-hand*; becauſe he worketh all: *All-foot*; becauſe he is every where. *Auguſt. ſup. Pſalm.* 136.

25 God is *Eternall*, without beginning or end: From him are all things; but he is from nothing: He is ſubject

to no change or succession: He alone it is that can say, I AM THAT I AM *Exod.* 3.14.

26 If *God* had a beginning, then he should be subject unto change: But he is *uncreated, without time, without beginning, without end, not subject to alteration*: Therefore he is truly *Eternall.*

27 But if God be without change or alteration; he is also void of all composition whatsoever.

28 He alone is truly and properly *Simple*: Besides him all things else are compounded; at least *Ex Actu & Potentia, Ex esse & Essentia*, as the *School* speaks.

29 The *Essence* of God is not onely most *Simple*, but also most *Infinite*, and *Immense*. God is *present* with all things not onely by his *Power*, by which he conserveth all things; but also by his *Essence*, by which he is present with all things created, after a more neare and intimate manner then they are with themselves.

30 In those words, in which it is said, That God is every where by his *Essence*, we are to beleeve that there is more contained, then any living man is able

able to conceive. *Lomb. 1. Sent. Dist.* 37.

31 Neither yet muſt we conceive that God is as it were diffuſed through ſpace of places by any corporeall ſubſtance, ſo that he is half in one part of the world, and half in the other; and all in all: But he is all in heaven, all in earth, every where all in himſelf, and contained in no place. *Auguſt. Epiſt.* 57. *ad Dard.*

32 Neither yet ſuffereth he mixture with other things, nor is infected by other things: But he is *within* all creatures, and yet *not included*; *without* all creatures, and yet *not excluded.*

33 The *Goodneſſe*, *Wiſdome*, and *Power* of God is underſtood by his *Providence* over the creatures; His *Mercy*, *Juſtice*, and *Truth*, by the *Government* of the world: whereby thoſe which were more wiſe amongſt the Gentiles were brought to acknowledge all theſe.

34 In the book of *Scripture*, concerning theſe and other attributes of God, there are teſtimonies extant for *number* more, for *authoritie* more weightie, and for *perſpicuitie* more clear.

35 Forasmuch as God is *Immutable* therefore these *Attributes* of God a *not qualities* in God; but they are t very *Essence* of God. *Wisdome* is not a thing superadded unto Gods Essen but his very *Essence*.

36 There is nothing in God, whi is not God himself. *Bern. Serm.* 80. *su Cant.*

37 Let us understand if we can, a as farre as we are able, That *God Good* without Qualitie, *Great* witho Quantitie, *Creatour* without Indige cie, *Present* without Position of pla *Containing* all things without Hab *Every where all* without Place, *Everl sting* without Time, *Making all thin* mutable and yet himself *Immutabl* and suffering in nothing. *August.* 5. *Trin. cap.* 1.

38 That there is *One* onely tr *God*, The Catholick Church beleeve and professeth, being taught it of G himself in the Holy Scriptures.

39 With this *Unitie* of unities (th I may so speak) in the Divine *Essenc* the *Trinitie* of *Persons* doth well agr without repugnancie. The *Father*, t *Sonne*, and the *Holy Ghost* are that *O* onely true *God*.

40 W

40 We ſay that there are *Three Perſons*; but not to the prejudice of the *Unitie* in *Eſſence*: We ſay that there is *One God*; but not to the confounding of the *Trinitie*. Bern. *lib. 5. ad Eugen.*

41 Doſt thou demand how this can be? Let it be ſufficient for thee to beleeve that it is ſo: To make ſearch beyond the bounds and limits of the word, it is *Raſhneſſe*; To beleeve that it is ſo as it is ſaid, it is *Pietie*; To know it, it is *Life eternall*. Bern. *l.d.*

42 The *Eſſence* of the *Father*, of the *Sonne*, and of the *Holy Ghoſt* is all one: but *to be* the *Father*, and the *Sonne*, and the *Holy Ghoſt*, is not all one.

43 *I and my Father are one*, ſaith the *Sonne*, Joh. 10. 30. In that he ſaith *One*, he hath reſpect to the *Unitie* of *Eſſence*; and delivereth thee from *Arius*: In that he ſaith *Are*, in the plurall number, he hath reſpect unto the *Diſtinction* of *Perſons*; and delivereth thee from *Sabellius*. Auguſt. *lib. 5. de Trin. c. 9.*

44 Neither muſt we ſo think upon *One God*, as to forget the glory and brightneſſe of the *Three Perſons*: Nor muſt we ſo diſtinguiſh the *Three Perſons*, but that ſtill we have our thoughts upon *one God*. Nazianz. *Serm. de Sacr. Bapt.*

45 Let us beleeve one Divinitie without ſeparation or confuſion diſtinct: So that we neither think that there is a ſingle Perſon in the Trinitie, nor a threefold ſubſtance in the Unitie; but ſo aſſigne a Pluralitie unto the Unitie, that we take not an equalitie from the Trinitie. *Auguſt. Serm. 29. de temp.*

46 The *Father* is made of none; neither created, nor begotten, nor proceeding. The *Sonne* is of the Father alone; not made, nor created, but begotten. The *Holy Ghoſt* is of the Father and of the Sonne; neither made, nor created, nor begotten, but proceeding. *Athanaſ. in Symb.*

47 We muſt ſo avoid, in theſe divine matters, the name of *Diverſitie*; that we take not away the *Unitie* of *Eſſence*: We muſt avoid the name of *Separation* and *Diviſion*; that we take not away the *ſimplicity* of the *Divine Eſſence*: We muſt avoid the name of *Diſparity*; that we take not away the *Equalitie* of *Perſons*: We muſt avoid the name of *Alienetie* or *Diſcrepancie*; that we take not away the *Identitie* of *Eſſence*: We muſt avoid the name of *Singularitie*; that we weaken not the *Deitie*, which being but *One*, is common to the *Three Perſons*.

48 We

48 We must so avoid Terms of *Unitie*; that we take not away the *Number* of *Persons*: We must so avoid Terms of *Confusion*; that we take not away the *Order* of *Persons*: We must so avoid the name of *Solitarie*; that we take not away the *Fellowship* of the *Three Persons*. Thom. *p.* 1. *qu.* 31. *art.* 2.

49 It is well said by S. *Augustine*, that the *Essence* is predicated of the *Father*, of the *Sonne*, and of the *Holy Ghost*; but neither as a *Genus* of his *Species*, nor as a *Species* of an *Individuum*, nor as the *whole* of its *Parts*; but after another ineffable and incomprehensible manner.

50 We must not therefore denie the Sonne to be *Eternall*; because he is *begotten* of the *Father*: For he is *begotten* from all *Eternitie*.

51 The *Eternall Father* begetteth the *Eternall Sonne*.

52 We must understand the *Begetting* of the Sonne without *passion*, without *time*, without *flowing*, without *separation*. Damasc. *lib* 1. *Orthod fid. c.* 8.

53 Notwithstanding the *Sonne* is properly said to be *begotten*. The *Word* is properly the *Sonne* of God: And therefore he is truly and properly *be-*

gotten of the *Father.*

54 But obſerve both here and elſe where, whatſoever is tranſlated fro the creatures unto God, is firſt to b purged from all imperfections: an then at length that which is perfect to be attributed unto God. *Zanch. de trib. Elohim, cap.* 7.

55 The ſayings of the ancients, Tha the *Sonne* proceeded out of the intel lect or mind of his *Father*, are not bit terly to be inveighed againſt: for the intended chiefly to ſhew his *impaſſibi litie* in that he was begotten. *Nazi anz. Orat.* 2. *de Filio. Baſil. ſup.* 1 *Joan.*

56 Neither yet are theſe things t be ſtretched too farre; but piouſl they ought to be expounded.

57 To ſpeak worthily of the *Per ſons*, it ſurpaſſeth the ſtrength of reaſon and goeth beyond the wit of man What it is to be *Begotten*, what it is to *Proceed*, I profeſſe I know not. *Rob. Holcoth. qu.* 10. *determin. referent. Biel.* 1. *Sent. diſt.* 13. *qu. un.*

58 Let us gather from what hath been ſaid, this *Definition:* GOD is a *Spirituall Eſſence, Simple, Intelligent, Eternall, True, Good, Juſt, Holy, Chaſt,*

Chaſt, *Mercifull*, *Moſt free*, of *Infinite wiſdome* and *Power*: another from all creatures of the world, and all bodies: The *Father Eternall*, who of his own Eſſence from all Eternitie begot the Sonne his ſubſtantiall Image; And the *Sonne* begotten of his Father from all Eternitie; And the *Holy Ghoſt* proceeding from the Father and the Sonne: *Creatour* and *Conſerver* of all things, *Redeemer* and *Sanctifier* of the Church, *one* onely true *God* bleſſed for ever.

59 In brief thus: GOD is *Jehovah Elohim*, that is, *one Divine Eſſence* of *Three Perſons*: The Holy and undivided *Trinitie* in *Unitie*.

CHAP. IV.

Wherein are contained *Theologicall Aphorismes* concerning the *Person* and *Office* of CHRIST.

1 AS saving as the knowledge of Christ our Saviour is; so acceptable ought the explication of the doctrine of Christ be unto us.

2 Christ is (Θεάνθρωπος) true *God* and true *Man*.

3 Therefore, whether a man deny Christs *Divinitie*, or Christs *Humanitie*, it is a matter of like danger.

4 He is *God*, by eternall generation of the *Father*: He is *Man*, by assumption of the flesh, from his *Mother*.

5 For the *word* brought not *flesh* with him down from *heaven*, but assumed the true *Humane nature* from the *bloud* of *Marie* being purified.

6 This *Assumption* farre exceeds the course of Nature, and the reach of mans

mans understanding: For it was wrought by the Holy Ghost after a peculiar manner.

7 Not after the manner of men: but by a wonderfull overshadowing.

8 That a *Virgin* should *conceive* without the seed of man; That a *Virgin* should be the *Mother* of a most holy offspring; That a *Virgin* should *bring forth God*: This exceeds the bounds of *Nature*, but not the operation of the *Holy Ghost*.

9 The *Word assumed* the *Humane nature*, not onely *true* but also *entire*; that is, both perfect and free from all stain of sinne.

10 But he *assumed* it into the *Unity* of his *Person*: And therefore the *Assumption* of the *Flesh*, is the very *Personall Union* of the *Word* and the *Flesh*.

11 One *Person* did not assume *another*: But the *second Person* of the *Trinitie* assumed the *Humane nature*.

12 Therefore in Christ *God* is not one, and *Man* another: But one and the same is *God* and *Man*.

13 In Christ there is not (ἄλλος καὶ ἄλλος) one person and another, that is, two *Persons*: But (ἄλλο καὶ ἄλλο) one thing and another, that is, two *Natures*

14 For

14 For so must we hold a *Duality* of *Natures*, that we deny not the most neare and indissoluble *Unitie* of *Person*.

15 It is said by the Ancients, That the *Person* onely of the *Sonne* was incarnate.

16 In which manner of speaking the name of *Person* is not opposed to the *divine nature* of the Soune; but to the *Person* of the *Father* and the *Holy Ghost*.

17 For elsewhere it is said, and that truly, That all the *Divinitie* was *incarnate*; but yet onely in *one* of the *Persons*.

18 The *Person* of the Word, and the divine *Nature* of the Word, do not really differ.

19 The *Divinitie* is entire and perfect in each *Person*.

20 Therefore inasmuch as *one* of the *Persons* was *incarnate*, *all* the *Divinitie* is said truly to be *incarnate*: to wit, in that one *Person* of the *word*.

21 The *Union* of the *divine* and *humane Nature* in Christ is *Personall*, but not of *Persons*: It is an *Union* of *Natures*, but not *Naturall*.

22 It is also an *Union inseparable*, both

both in respect of *time* and *place*.

23 For the *Flesh* which the *Word* once assumed, he shall never put off.

24 The *Nature* which he once united unto himself, that doth he never put off.

25 The humane Nature assumed doth neither *consist* by it self, nor *subsist* of it self: nor is it without *subsistence*, but having a *subsistence* in another.

26 It hath a *subsistence* after no slight manner, being supported in the *Word*, but by a most plenarie communication of the whole *Person* of the *Word*.

27 Therefore since the *Incarnation*, neither must the *Person* of the *Word* be said to be without the *Flesh*, nor the *Flesh* without the *Person* of the *Word*.

28 What God hath joyned together, and what is joyned together in God, let no man separate or put asunder.

29 Neither must we judge it to be a bare and naked *Peristasis*, *approximation*, or *neare position* of the united Natures, but a most intimate and neare *Perichoresis*, *Conjunction* or *Union*.

30 To note the *Unitie* of *Person* the

the Ancients ſay, That this *Union* was made *indiviſibly, inſeparably, indiſtractibly.*

31 To note the *Dualitie* of *Natures*, they ſay, That this *Union* was made *without confuſion, without converſion, without alteration, without mutation.*

32 The *Fleſh* remains finite even in this *Union:* Therefore there is not an *exequation* or *coextenſion* of *Natures.*

33 The *Fleſh* is made partaker of an *infinite ſubſiſtence* by the *Union:* Therefore there is no *ſeparation* of the *Natures* through *diſtance* of *places.*

34 By reaſon of this *Hypoſtaticall Union* it is truly ſaid, The *Sonne* of *God* is the *Sonne* of *Mary*; and again, The *Sonne* of *Mary* is the *Sonne* of *God: God* is *Man*; and *Man* is *God.*

35 And theſe *Propoſitions* are fitly called *Perſonall.*

36 For their foundation conſiſteth in the *Perſonall Union:* and all their force, veritie, proprietie, and connexion is to be judged by the *Perſonall union* of the two *Natures.*

37 Neither can they, neither ought they to be referred to *Logicall* rules: ſeeing that the *Incarnation* of the *Word* farre

farre exceeds the understanding of *Men* and *Angels*.

38 These are not therefore *Regular Propositions*: for they go farre beyond the rules of reason and *Logick*.

39 Neither are they to be called *Figurative*: For the *Sonne* of *God* is the *Sonne* of *Man*, not in a *figure*, but *truly* and *properly*.

40 Upon the *Personall Union* follows the *Communication* of *properties*.

41 For seeing that the *Deitie* and *Attributes* of God are the self-same things; and the *Humanitie* hath its own *properties* nearly pertaining to its Nature: Therefore the *Union* of the *Divine* and *humane Nature* in Christ brings with it a certain *Communication* of *Properties*.

42 For the two *Natures* do not subsist apart one from the other: but they are *united* into one *Person*.

43 Therefore neither do they apart or alone each what is proper to its own nature: but the *Person* doeth all according to the *Properties* of each *Nature*.

44 Hence it is that the *Properties* of one *Nature* are attributed to the *Person*, in the *Concrete*.

45 The

45 The Ancients call this *communication* of *properties* Ἀντίδοσιν, Τρόπον ἀντιδόσεως, and most usually Ἰδιωτείαν, a mutuall reciprocation, when each makes that its own which is proper to the other.

46 The name of the *Person* is put in the place of the *Subject* in these *Propositions*: to vindicate the *unitie* of the *Person*.

47 And words of distinction are added in the *Predicate*, sometimes expressly; but they are alwaies implied, and to be understood: to prove the *distinct properties* of the *Natures*.

48 These *Propositions* are *Reciprocall*, that is, As well that which is *divine* is *predicated* of *man*, as that which is *humane* is *predicated* of *God*.

49 For the *Union* is *equall*: The *humane Nature* is as well *united* unto the *divine*; as the *divine Nature* unto the *humane*.

50 The *Sonne* of *Man* is *Creator* of *Heaven* and Earth: The *Sonne* of *God suffered*. Both these are most true.

51 *Creation* is not competent to the *Humanitie* assumed, by *condition* of *Nature*: but yet it is most truly attributed

buted unto the *Sonne* of *Man*, by reason of the *Identitie* of *Person*.

52 *Suffering*, in like manner, is not competent to the *Divinitie*, by *condition* of *Nature*: but yet by reason of that intimate and ineffable *Union* of *Natures* it pertaineth to the *Sonne* of *God* no lesse then if the *divine Nature* it self had suffered.

53 For the *word*, by assuming the *humane Nature* into the *Unitie* of *Person*, appropriated *Personally* unto him-self all the *Properties* thereof.

54 That is expressed thus by *Vigilius* (*Lib. 2. contr. Eut.*) *God suffered*, not in the *Propertie* of *Nature*, but in the *Unitie* of *Person*.

55 Again, that *Personall Union* was made for the *Office* of the *Mediatour*.

56 In which, one *Nature* doth *not* rest *idle*, or else *privately worketh* and *apart*, the other doing nothing or somewhat else: But each *Nature worketh* by *Communication* with the other.

57 From hence it is that the *names* of this *Office* are competent to *Christ*, and are *predicated* of *Christ* according to *both Natures*.

58 For the *actions* of *both Natures* do concurre to one common *effect* or per-

perfection: and the *action* is, of both *God* and *Man.*

59 The Ancients call it a *Cœnopœia*, or a *making common*; and a *Periphrasis*, or *Circumloquution.*

60 Thirdly in the *Office* of *Mediatour* the *humane Nature* doeth not onely the *actions* of the *Humanitie*; but because it is enriched with divine *energies* by reason of the most pure *Union* unto the *word*, Therefore it both is, and also is called the *organ* or *instrument* of the *Deitie*, not separated or divided, but *Personally united*; in which, with which, and by which the *word* worketh in the *Office* of the *Mediatour.* Damasc. 3. *Orthod fid. cap.* 17.

61 The *Divine Nature* in Christ, inasmuch as it is most perfect, was nothing enriched in this union: but there was a great addition made unto the *Humane Nature*, inasmuch as besides, above, and beyond its own *Essentiall Properties*, it hath received *Divine excellencies* in and from this *Hypostaticall union*, which *excellencies* it retaineth for ever.

62 The Ancients call it *Superexaltation*, *glorification*, *participation of divine dignitie*, *participation of divine power*, *meli-*

melioration, riches, ascent.

63 That this *collation* of *excellencies* upon Christ was according to the *Humane Nature*, the Scripture doth evidently witnesse, and all the godly of old with great consent approve.

64 When as therefore such things are said to be *conferred* by the *Father* upon the *Sonne* in *time*: wee must understand that they are *conferred* according to the *Humane Nature*.

65 That so the relation may be between the *Father* giving and the *Sonne* receiving in *time*, not in respect of the *Divine Nature*, according to which he is *Essentially one* with the *Father*, and doeth likewise the same things that the *Father* doeth, *Joh.* 5. 19. but in respect of the *Humane Nature*, which is capable and hath need of these things.

66 Now there are *conferred* immense and infinite gifts indeed, to wit, *All power*, *divine glory*, all the *treasures* of *wisdome*, a *quickning efficacie*, *power to execute judgement*, *present rule in heaven* and *earth*.

67 Neither yet must we here once think of or imagine a *naturall effusion* of *divine properties*: But as the *Union* is *Personall*, so likewise is the *Communication Personall*. 68

68 The *Divinitie* of the *Word* suffered *no falling off* of its own *properties*: neither are those *properties* made *proper* to the *flesh* by this *communication*.

69 But the *Divine Nature* of the *Sonne* retaining its own properties within the most neare *complexure* of the *Person*, and notwithstanding assuming the *Humane Nature* unto the *communion* and *Unitie* of the *Person*, assumeth also the *same Nature* unto the *communication* of the *divine properties*; that is, In and with the *Humane Nature*, and by it as by an *Hypostaticall organ* or instrument, exerteth or sheweth forth its *properties*.

70 Therefore the *foundation* of that *Communication* consisteth properly in the *Assumption*.

71 For the *Humane Nature* did not assume the *Divine*: But the *Word* is the *Person assuming*; and in it, and by it is the *Humane Nature assumed*.

72 The *union* of the *Natures* is *equall*: but so, that in this *union* the *Word* is truly said to *assume*, and the *Flesh* to be *assumed*.

73 And therefore although the *union* of the *Natures* be *equall*, yet the condition

condition of the *Natures* united is *unequall.*

74 That the *Flesh* is glorified by the *Majestie* of the *Deitie assuming*; that I know, and confesse: But, That the *Deitie* suffered any injurie by the *Flesh assumed*; that I deny. *August. cont. Fel. c.* 11.

75 To conclude, That *communication* was made in the very first moment of the *Incarnation*, for as much as it is an *Essentiall consequent* of the *union.*

76 Yet the *state* of his *Exinanition*, or *emptying of himself*, interceded for us and for our salvation.

77 For *Christ* our *Mediatour*, that he might *suffer* and *die* for us, in the dayes of his flesh *shewed not forth* the full *light* of the *glorie* and *Majestie communicated* unto him according to his *Humane Nature.*

78 I say, *He did not shew it forth*, and yet I do not say that he was altogether without it: He *emptied himself*, not by laying aside his glorie and power altogether, but by withdrawing the use of his splendour and glorie.

79 To this State of his *Exinanition* or *emptying of himself* pertain, his *Conception*, his *being born in the wombe*,

wombe, his *Nativitie*, his *Increaſe* in *Age* and *Wiſdome*, his *Obedience* in the form of a ſervant even unto the death of the croſſe, and, after that, his *Buriall.*

80 After the *Exinanition* followed Chriſts glorious *Exaltation*: to which pertain, his *Deſcent* into *Hell*, his *Reſurrection* from the *Dead*, his *Aſcending* into *Heaven*, and his *Sitting at the right hand of God.*

81 All which pertain to the *Office* of *Mediatour*: for which that wonderfull *Union* was made, of the *Divine* and *Humane Nature*, and which alſo Chriſt fulfilleth according to *both Natures.*

82 The *diverſitie* (or *dualitie*) of *Natures* in Chriſt, and the *Unitie* of *Perſon* was available unto this, That what was needfull for the redemption of man, if the *Humane Nature* could not, the *Divine* might effect; and what was not beſeeming the *Divine Nature* in any wiſe, that the *Humane Nature* might do or ſuffer.

83 And ſo he was *not* to be *one* and *another*; but *one* and *the ſame* both perfect *God*, and perfect *Man*: that by the *Humane Nature* he might *pay* what

was due; and by the *Divine Nature* effect what was expedient. *Anselm. 2. Cur Deus Homo. cap.* 18.

84 Bare *Man* could not satisfie; and *God* owed nothing: Therefore *God* was made *Man*, that he which owed nothing for himself might make satisfaction for us.

85 This *Office* of a *Mediatour* Christ so executeth, that he is unto us both a *Prophet*, a *Priest*, and a *King*.

86 The *Prophetical office* consisteth in the *Revelation* of the *Gospel*, and in the *institution* and *conservation* of the *Ministerie*.

87 The parts of his *Priestly office* are, *Satisfaction* and *Intercession*.

88 The *Kingdome* of *Christ* is considered either in *this life*, or in *the other*.

89 In *this life* is the *Kingdome* of *Power* and *Grace*: That is his *generall rule* over all things; but *This* comprehendeth the *speciall works* of his *Grace* in the *Church*.

90 In the *other life* shall be the *Kingdome* of *glory*: into which all the elect being raised out of the dust shall be received. Of which *Kingdome* Christ make us partakers, who is our *King* blessed for ever.

CHAP.

CHAP. V.

Wherein are contained *Theologicall Aphorismes* concerning the *Creation*, and *Angels*.

1 GOD who by *Nature* is *invisible*, that he might be made known by things *Visible*, wrought a work which by the *visibilitie* thereof might manifest him whose work it is. *Ambr. in cap. 1. Rom.*

2 This work of God wrought in time is, and is also called, *Creation*.

3 Which is nothing else but the *production* of the whole *Universe out of nothing*, in six distinct dayes, being wrought by *God* through the *Sonne* in the *Holy Ghost*, for the glory of God and salvation of men.

4 The Authour then of *Creation* is *God, One* in *Essence, Three* in *Persons*.

5 Moreover that *Creation* of all things,

things, is the immediate work of God alone.

6 The *Father* created all things by the *word*: which, as the *Evangelist* teacheth us, is to be understood of the *Hypostaticall* and consubstantiall *word* of God. *Joh.* 1. 1.

7 *The Spirit of God moved upon the face of the waters*, Gen. 1. 2. That, as the Psalmist sheweth, is to be understood of *the breath of his mouth*, Psal. 33. 6. that is, the *Hypostaticall* and consubstantiall *Spirit* of God.

8 Therefore, where *Moses* calleth the *Creatour Elohim*: it is rightly referred to the *Trinity* of *Persons*.

9 Whereas it is said, That the *Father* by the *Sonne*, in the *Holy Ghost* created all things: we must beware, that we understand it not of *inequalitie* of *Essence*, or *Power* in the work of *Creation*.

10 *For what things soever the Father doeth, the same doeth the Son likewise.* Iohn 5. 19.

11 But all this ought to be referred to the reall *distinction* of *Persons* and the *order* of *working* in works (*ad extrà*, or) externall, which results from thence.

12 The *Father* therefore created

by the *Sonne*, not as by one that worke not, or an instrument separate, but as his *coeternall* and *consubstantiall* image.

13 And he created all things out of nothing.

14 Some things indeed immediately, but other things mediately. *Damasc. 2. Orth. fid. cap. 5.*

15 And all in six distinct dayes: whence it is, that the Ancients call *Creation, The six dayes works.*

16 That all things were created in a moment it seems indeed agreeable unto reason: but it is against the *Mosaicall Scripture.*

17 On the *First day* were created the *Heaven* and the *Earth*, that is, the matter of all things to be made, rude and without form.

18 *Light* also was created, to *dispell* the *darkenesse* of the deep, & to *inchoate* or beginne the *vicissitude* or intercourse of *day* and *night.*

19 That *Light* without doubt was something *obscure*: And therefore the *question* concerning the Nature thereof is also *obscure.*

20 On the *Second day* was the *Firmament* made, that is, the whole *System*

r comprehenſion of the *celeſtiall bo-ies.*

21 Above which *that there are wa-ers*, the *Holy Spirit* ſpeaketh expreſſe-y: *To what uſe*, that onely knowes he which made them.

22 Let us herein beleeve the Scri-ture, whoſe authority is greater then he capacity of mans underſtanding. *Auguſt. 2. de Gen. ad Lit. cap.* 4.

23 On the *Third day* at the com-nand of Almighty God were the *wa-ers under* the *heavens gathered toge-her* unto one place, and the *dry land* ppeared. *Gen.* 1. 9.

24 And what are the *Baſes* or foun-ations of the *Earth?* what are the *anks* of the *Sea?* They are *The Al-ighty word of God.*

25 Neither would God have the arth to be unfruitfull; but cauſed it to ring forth every kind of herb. *Geneſ.* . 12.

26 And yet, not all for the food of an; but yet all for the uſe of man.

27 On the *Fourth day* God ſet the *reater* and the *leſſer Lights in* the fir-mament of heaven. *Gen.* 1. 17.

28 Which are nothing elſe but as it ere the *Chariots* of the *Light* which

was first made.

29 The *starres*, as well those th
are *fixed*, as those which are called *Pl*
nets or *erraticall*, do *work* upon the
lower bodies, by their *motion*, *light*, a
influences.

30 What these *influences* are, it
very obscure and past our finding out.

31 We must beware therefore th
we do *not ascribe* unto the *starres* t
causes of *humane wickednesse*: seei
that *he* which made the *starres* is *fr*
from all *wickednesse*.

32 He that is *wise* shall have dom
nion over the *starres*: Understand th
of *true* and *divine wisdome*, which co
sisteth in the *fear* and *sincere worship*
God.

33 It is not therefore to be calle
Matheſis but *Mataeologie*, not skill
Astrologie, but *Vaniloquie*, to go abo
by the *starres* to foretell humane *action*
and *events*. Scal. *Exerc.* 251.

34 On the *Fifth day* was the *wate*
repleniſhed with *Fiſhes*, and the *Air*
with *Fowls*. Gen. 1. 22.

35 Out of *water* God produced the
things *which cannot live within the*
water, and the things *which cannot live*
but in the water: which is an *Argu-*
ment

nent of his *Almighty Power* and *wis-*
lome.

36 The *Sixt day* was the *Birth-*
day to all *terrestriall living creatures*,
nd to *Man* himself likewise, *Gen.* 1.
4, 25, 26, 27.

37 *All* which were created for
Man; and *Man* for *God*.

38 No *Creature* had ever been *hurt-*
full unto *Man*; yea rather all the *Crea-*
tures had been at *Mans service*, had
ot *Man* sinned. *August lib.* 3. *de Gen.*
d Lit. cap. 15.

39 *Man* by not doing his bounden
uty and *service* to his *Creatour*, lost
he *dominion* which was given him o-
er the *Creatures*.

40 *God* being about to create man,
alled as it were a *Councel* before hand:
ecause he was to create a living *crea-*
ure capable of *reason* and *counsel*.

41 *After* that all *other things* were
reated, God in the last place created
Man: because he was to be the *Epitome*,
entre, *Abridgement*, *Complement*, and
erfection of the whole *Universe*.

32 *Man* was made *in the Earth*,
nd *of* the earth, but not *to* the earth,
nd *for* the earth: but he was made *to*
eaven, and *for Heaven*.

43 *God* which is the *Creatour* *Heaven* and *Earth* would end his wo in *Man:* Therefore he *rested* when had made *Man.*

44 He made *all* things, I say, *Man:* in so much that the very *Ang* themselves farre *superiour* both for *N* *ture* and *Dignitie*, do at Gods appoi ment *minister* as servants unto *Man.*

45 And what wonder is it, t God made *all things* for *Man*, when for *Man* even *God* himself was ma *Man?*

46 *Moses* describeth not the *cr* *tion* of the *Angels:* but yet notwi standing he doth not exempt th from the number of the creatures.

47 There is more subtiltie in quiring, then fruit in finding, on wh day they were created.

48 In respect of their *Nature* whi is incorporeall, they are called *Spiri* and in respect of their *Office* they called *Angels.*

49 They are indeed *Spirits*: b yet they are not *Simple*, as *God* is.

50 For their (*Esse* and *Essenti* *Actus* and *Potentia*) *Nature* and *Ac* *ons* are in them distinguished.

51 Sometimes they appear in b

lily shapes, and yet they are not corpo-eall: For they are but the *Forms Assi-tent* and not *Forms Informant* of the odies which they assume.

52 The *Angels understand* by *Spe-ies* as well *Connate* as *Superadded.*

53 Which *Knowledge* of the *An-els* is called *Vespertine:* unto which is dded that which is called *Matutine*; y which in the light of the Word they re said *Intuitively* to know all things.

54 But what can the *Intellect* of oore *man* that crawleth upon earth now or conceive concerning the *In-ellect* or understanding of the *An-els?*

55 Alas! we know not the *manner* f *our own knowledge:* And why do we egin to babble like children about the *nowledge of the Angels?*

56 Neither are the *Angels* endued nely with *understanding* but also with *ower:* And therefore they are called *ertues* and *Powers.*

57 But yet this *Power* of theirs is *inite*, as is also their *Essence.*

58 They are *Finite*, not by *cir-umscription* of any bodily place, but by *designation* of a certain *ubi.*

59 Some say that the *Eternity* of

God is the *Measure* of the *Angels*. Scal *Exerc.* 359. *Sect.* 7.

60 This is to be understood of th *Measure* of *Perfection* and not the *Mea sure* of *Duration*.

61 That there are certain *Hierar chies* or *Orders* amongst the *Angels*, w *deny not*: But that we are able to kno what they are, *That we deny*.

62 The *Order* of the *Angels* is one *known* unto *him* that did *ordain* them.

63 Whom we shall hereafter be hold face to face, when we shall be *quall unto the Angels*. Luke 20. 36.

64 All the *Angels* were *created* b God, *good* and *perfect*: For from hi which is good and perfect nothing ca proceed but that which is good and per fect.

65 But some, yea *a great part* o them by a voluntary fall *fell awa* from that *goodnesse* in which they wer *created*.

66 Which *fall* of the *Angels*, wha it was, seeing that the Scripture saye nothing of it, who shall declare it The Ancients dispute that it was either *Pride*, or *Envie*.

67 The *evil Angels* fell *without* all *hope* of recovery; But the *good Angels* are

are *confirmed* in *goodnesse*, and *freed* from all *fear* of *falling*.

68 Which *confirmation* of theirs was not the *Adequate* and due reward of any merit; but the *free gift* of God rewarding beyond all condignitie.

69 From the *confirmation* of some of the *Angels* in *goodnesse*, and the *obstinatenesse* of *others* in *malice*, there arise *contrary works* on both parts.

70 The *good Angels* are *praising* and *lauding* God, and sent as *ministring Spirits* for the *good* of *men*.

71 The *Angels* are present with us, for *good*: to *protect* us, and to *fight* for us. *Bern. Serm. 10. in Psalm. 92.*

72 The *number* of the *Angels* is *innumerable*, as concerning us.

73 How the *Angels conferre* and *discourse* one with another, let them *discusse* and *determine*, who are present at their *conferences* and *discourses*.

74 The *Devils* by the *subtilitie* of their *nature*, and their *experience* for *time*, and also by *superiour revelation* may foreknow some things, but yet not all.

75 They may do many things to be *admired*: but they cannot work *Mi-*

rucles properly so called.

76 They do what they can, b*Gods permission*: They do not, wh*otherwise* they can, at *Gods prohibi**tion.*

77 And this is, such as it is, *The de**scription* of the first work of God which was wrought in time, that is, th*Creation*: whereof there can be no othe*moving cause* given but onely the super abundant riches of his *goodnesse*. Da*masc.* 2. *Orthod. fid. cap.* 2.

78 For God wrought his works no out of any *indigencie*, but of his *mer**beneficencie*: Nothing is added unt him by our praises; but he is manifeste unto us by his works. *Euch. lib.* 1. i *Gen.*

79 He is the *Finall Cause* of th*Universe* in respect of his *Goodnesse* the *Exemplarie Cause* in respect of hi*wisdome*; and the *Efficient Cause* in re spect of his *Power*. Thom. 1. *qu.* 46 *art.* 1.

80 Therefore the *glory* of *God* i the *Ultimate* and chief end of *creation* and the *good* of *Men* is the *Mediate* an secundary end.

81 God which is *Good*, yea *Good**nesse* it self, did all things *well*, and made

all

all things *good* whatsoever he made. To him be praise, honour and glory for ever and ever. *Amen.*

CHAP. VI.

Wherin are contained *Theologicall Aphorismes* concerning the *Providence* of GOD.

GOD which is *Almighty* is not onely the *Creatour* of the *Universe*, but also the *upholder*, *Conserver*, and *Governour* of the same.

2 He *did* all things *well*, and doth *guide* and *govern* all things *well* whatsoever he at first made.

3 As nothing was *made* but by Gods *creating Essence*: So nothing is able to *stand* or endure but by his *conserving Power*. Ansel. *in Monol.*

4 *Gods*

4 *Gods upholding, supporting*, and *governing* all creatures, is usually called *Gods Providence.*

5 Concerning which, *Nature* it self giveth an evident testimony: But the *Holy Scripture* giveth a testimony much more evident.

6 The Laws therefore of true Religion do proclaim it, that *All things* have their *being* and *existence*, and are *governed* by the *Providence* of *God*. Euseb. *de prepar. Evang. cap.* 5.

7 Now the *Providence of God* consisteth in these three things, His *Foreknowledge*, his *Purpose*, and his *Administring* and Governing all things.

8 Which is expressed by *Hugo de Sancto Victore* after this manner: In the *Providence* of God we must consider his *Knowledge* directing, his *Will* commanding, and his *Power* executing.

9 His *Foreknowledge* is a most *present* and *clear sight* of all things *past*, *present*, and *to come.*

10 *God* in a *moment*, *fixed*, and *not sliding*; *stable* and *immoveable*, and *not successive*, beholdeth all things clearly altogether all at once.

11 God by the propertie of his

Eternitie excludeth *all ſpace*, and *diſtinction* of *time*.

12 As God is not ſaid *properly* to *Remember* that which is paſt: ſo neither is he ſaid *properly* to *Behold afarre off* the things which are to come. For to him *all* things are *preſent*.

13 The *things* which are known are *mutable*, *tranſitorie*, and *ſucceſſive*: but the *viſion* of him that knoweth, knoweth no *change*, *alteration*, or *ſucceſſion*. Polycrat. *lib.* 2. *cap.* 21.

14 By this *knowledge* all things are known unto God, better then they are unto themſelves.

15 God beholdeth himſelf *in himſelf*, and all other things likewiſe *in himſelf*: For *from him* and *in him* are all things.

16 This *knowledge* of God is *immutable*: But yet notwithſtanding ſome *things* unto which Gods knowledge extends it ſelf are in themſelves *mutable*.

17 All things are *Neceſſary* by a neceſſitie of *Conſequence*, but not by a neceſſitie of the *Conſequent*.

18 For it cannot be unknown unto God, who is *Omniſcient*, which way the force of action, in *cauſes* or *Agents* working *contingently* and *freely*, will incline.

19 Yet

19 Yet *God* by this his *Vision* doth *not inferre* upon them any *absolute neceſſitie*: For then ſhould they not be *free* and *contingent Agents*.

20 It is a moſt *grievous* and *hainous ſinne*, to make the *Providence* of *God* to be the *authour* and *cauſe neceſſitating* man to *ſinne*.

21 If Gods foreknowing a man will ſinne, be the cauſe why man ſinneth; then Gods foreknowledge, is not of mans ſinne, but of his own: which is impious once to imagine.

22 God doth not onely foreſee (the τὸ ὅτι) *things* to be done; but alſo (the τὸ διὰ τί, καὶ τὸ πῶς) the *cauſe* and *manner* of doing.

23 He foreſeeth *things*; he foreſeeth the *cauſes of things*: What things therefore are from their *cauſes voluntarie* or *contingent*, notwithſtanding *Gods Providence*, ceaſe not to be ſuch as they are of their own Nature.

24 How ſhould the *Order* of *cauſes*, which is certain in the *Foreknowledge* of *God*, be the *cauſe* that nothing ſhould be in *our will*, when as even *our wills* have place in the *Order* of *cauſes*? Aug. 5. *De civit. Dei*, *cap.* 9.

25 Neither is the *Providence* of God

God a *bare Foreknowledge*; seeing that God is not an idle spectatour of things: But also (a προοριστικὸς or πρόθεσις, *Predestination* or *Purpose*) a *will* & *decree* to use *Providence*, and take care for all things.

26 It is the part of him that is *provident*, not onely to have *knowledge*, but also a *will* to *provide* for, and to do good.

27 That *Eternall Purpose*, after a most exact manner hath respect unto the *Actuall Administration* and governing things *in time*.

28 For whatsoever God doeth, and after what manner soever he doeth *In time*, by way of this *Administration*; That, by his *Purpose* he decreed to do, and in the same manner, *From all Eternitie*.

29 Gods *Administration*, is his *Actuall* and *Temporall supporting* and *governing* all things: by which he *guideth* & *directeth* all things *well*, *wisely*, *freely*, and *powerfully*.

30 This *Administration* extendeth it self to *all things*, at *all times*, and in *all places*; it *reacheth from one end to another mightily*, *and sweetly doth it order all things*. Wisdome 8. 1.

31 For

41 For if it be no injurie or shame to God to have made the least and meanest things that are: then certainly it is not unbeseeming Gods majestie to govern them being made. *Ambros. 1. de Offic. cap. 13.*

32 All things were made of *nothing*: All things again would return to *nothing*, did not that *Chief* and *True Being* sustain and uphold all things. Which *Conservation* is nothing else but the *continuation* of their *Existence* and *Being*. Scal. *Exerc. 135. sect. 1.*

33 As the *Being* of the *sunne-beams* dependeth on the *Sunne*, and the *Being* of the *shadow*, on the *Body*: So the *Being* of all *Creatures* dependeth on the *Providence* of God conserving them. *Raim. de Sabaud. in Theolog. Natur. cap. 16.*

34 Neither doth God onely *conserve* things created, but also he doth *guide*, *govern*, and *direct* them.

35 And although *all things* are under *Gods guidance* and *governance*: yet he hath a *care* of *mankind* after a more *speciall* and *peculiar manner*; and yet after a more *speciall* and *peculiar manner* he hath a *care* of his *Church* which he gathereth out of mankind.

36 Ac-

36 According to this his *Providence*, God *ordinarily* conserveth the appointed *course* of *Nature*.

37 For God so *administreth* and *governeth* all things, that he suffers them to *exercise* their own proper motions. *Aug. 7. de Civit. Dei. cap.* 30.

28 Gods *Providence* ordinarily worketh by *means:* but yet our trust and confidence must not relie upon them.

39 For there is no efficacie of the *Second causes*, which descendeth not from the *First*.

40 And yet the *Providence* of God is not so tied *to means*, but that he can work *without means*.

41 The vertue of all *Second causes* is *Eminently* and *Causally* in the *First*.

42 Therefore the *defect* of *Second causes* may be easily supplied by the *vertue* of the *First*.

43 Suppose the *Second causes* were in *Act*: yet notwithstanding the divine *Providence* can *change* and *hinder* their *Effect*.

44 But the *Second causes* cannot work without the influence of the *First*.

45 Moreover the divine *Providence* can by the *Second causes* produce another manner of *Effect*, then that which

is

is agreeable to their naturall properties.

46 He which *gave* the *Laws* and *order* of *Nature*, is *not bound* to the *Laws* and *order* of *Nature*.

47 The very brute beasts themselves by a kind of Naturall instinct have a sense of this Providence, by which they are sustained and directed.

48 God hath a peculiar and *speciall care* of *Man* in the whole course of his life: in his *Ingresse*, *Progresse*, and *Egresse*.

49 *Thine hands have made me and fashioned me together round about.* Job 10.8. And again, *Thou art he that took me out of the wombe.* Psal. 22. 9.

50 God doth so govern our whole life, that not so much as one hair of our head doth at any time fall without his will and providence. *Matth.* 10. 30. *Luke* 21. 18. *Act.* 27. 34.

51 He hath *appointed Man his bounds that he cannot passe.* Job 14. 5.

52 Yet the divine *Providence* doth so guide and govern man in the whole course and end of his life, that it doth neither *exclude* the *second causes*, neither yet is *tied* unto *them*.

53 Hence we may learn, That

Marriages

Marriages are in such manner *Fatall*, that notwithstanding they prove sometimes *Fatuall.*

54 And, That the *bounds* of mans *life* are *appointed* which he cannot passe: but yet, not by any Law or decree of the (*Parcæ*, or) Fatall sisters, nor by any Stoicall necessitie.

55 As the divine *Providence governeth* mans *Life*, so all his *Actions.*

56 But yet God concurreth to *good* and *bad actions* after a farre *different manner.*

57 *Actions* civilly *good* he doth *govern* in such manner, that he doth not onely *conserve* the Naturall Agent, and *furnish* him with abilitie and power for action; but doth also *approve* and set forward the actions themselves, and in a speciall manner sometimes *moveth* men unto them.

58 *Actions* spiritually *good* he doth both *command* & *approve* in such manner, that he *effecteth* them *in us* and *by us*, by his Holy Spirit.

59 As for *evil Actions* he *neither* commandeth, *nor* willeth, *nor* furthereth, *nor* inciteth or moveth unto them.

60 For in *Evil* we are not to seek so much the *Efficient cause*, as the *Deficient.*

cient. Auguſt. 14. *de Civit. Dei, cap.* 7.

61 Becauſe it is rather a *defect* from Gods work, then any *work* it ſelf. *Auguſt.* 14. *De Civit. Dei, cap.* 11.

62 *God* who is a moſt perfect and pure *Act*, cannot be *deficient*: Therefore he cannot be the cauſe of evil.

63 Gods *Providence* concurreth in *Evil actions*, by *foreknowing* them, *ſuſtaining* and *upholding* the *Nature* of the *Agent*, *permitting*, *forſaking*, *delivering* to *Satan*, *ſetting bounds*, and *drawing good* out of them.

46 He hardneth *Negatively*, that is by *not ſoſtning*; *Privatively*, that is, by *taking away* ſuch *ſoftnes* as there is; *Traditively*, that is, by *delivering* a man unto *himſelf* and unto *Satan* to be hardned; *Materially*, that is, by *ſhowing ſignes* and *wonders*; and *Diſpoſitively*, that is, by *ordering* and *directing* the *induration* or hardnes to a *good end*.

65 Hereupon ſaith *Suidas* out of the Ancients, God doth adminiſter all things according to his *Diſpenſation* & his *good will and pleaſure*, in that which is *Good*: and by way of *Permiſſion* onely, in that which is *Evil*.

66 This *Permiſſion* is *not* as of one impru-

imprudent, or *simply unwilling*, or *not caring*, or *idly looking on*, or *opening a wide field* to the *Plots* and *machinations* of *men* and *Satan:* but it is the *Permission* of a most *just judge* and *avenger*, and also a most *wise ruler* and *governour*.

67 *God* doth in such manner *punish* sinnes with sinnes, that yet he is *not* the *cause* of sinne.

68 And seeing that the divine *Providence* doth not exclude the *Second causes*, neither change their qualitie, according to the ordinarie manner: Hence it is that in respect of the *Particular causes* some things may be said to be *fortuitous* and *casuall*, which yet come under the order of the *Universall cause*.

69 *Chance* and *Fortune* are the voice and words of Humane ignorance. *August. 5. de Civit. Dei, cap. 9.*

70 The holy *Meditation* upon the divine *Providence* may effect thus much in us, That we be neither *lift* up in *prosperitie*, nor *cast down* with despair in *adversitie*.

71 Let vs wholly commit our selves, and all that is ours, unto his care, who hath such a care of every one of us, as if he had but one to take care of; and such

a care of all, that he forgets not to take care of every one.

CHAP. VII.

Wherein are contained *Theologicall Aphorismes* concerning *Election* and *Reprobation.*

1 *Predestination* is a certain peculiar act of the divine Providence, about the salvation of men.

2 By it the reasonable creature is directed to an end which exceedeth in proportion, to wit, unto eternall life.

3 In which sense *Predestination* is made part of the divine Providence. *Thom. p. 1. qu. 23. art. 1.*

2 The doctrine of *Predestination* is not to be *involved* or concealed in the cloud of silence, seeing that it is in Scripture *evolved* or revealed by the Holy Ghost.

5 But

5 But we muſt handle it *ſoberly, reverently*, and *prudently*.

6 Let us ſpeak, not what, and as much as the curioſitie of mans heart deſireth: but what, and aſmuch as the Holy Ghoſt teacheth.

7 *Predeſtination* or *Election* is called, The *Enrolling*, Regiſtring, or writing of our names into the *Book of life*.

8 But yet this *Book of life* ſerveth not to put God in mind of ſome, leſt he forget them: but it ſignifies the *Predeſtination* of thoſe which ſhall inherit everlaſting life. *Aug. 20. de Civ. Dei, cap. 15.*

9 As therefore none of thoſe that are elected do periſh: So of thoſe that have their names written in the *Book of life*, none are ever blotted out.

10 But they are Properly, and according to the phraſe of Scripture ſaid to be written in the *Book of life*, who cleave unto Chriſt by Faith and Perſeverance.

11 *Election* as well as *Creation* is the immediate action of one and the onely true God alone.

12 Which belongeth alſo to the *Sonne* of God, not onely as he is one with the *Father* and the *Holy Ghoſt*, but alſo

also as he is appointed to be the *Mediatour*.

13 In which sense we are said to be *elected* not onely *by Christ*, but also *in Christ*. Ephes. 1. 4.

14 And it is an *Action*, not *Emanant* but *Immanent*.

15 And it is also *Ordinate*: whence it is, that the elect are said to be *ordained to eternall Life*. Act. 13. 48.

16 The reason and manner of this order is made manifest unto us by the Gospel: by which the *Mystery* of our salvation, which was *kept secret since the world began, is now made manifest*. Rom. 16. 26, 27.

17 In which sense we are said to be elected *according to the Purpose* and *Foreknowledge of God*. Ephes. 1. 11. *and* 1. Pet. 1. 2.

18 That *Purpose* is the counsel and good pleasure of God concerning the salvation of men, by faith on Christ.

19 Gods *Election* is merely of his *grace*, not according to any *merits* or works foreseen.

20 The onely cause and foundation of this grace, is Christ. In him *the beloved* we are freely beloved. *Ephes.* 1. 6.

21 But inasmuch as Christ profits

no

no man without *Faith*: Therefore the mention of Christ in this busineſſe doth include the action of *Faith*.

22 In which ſenſe we are ſaid to be elected not onely *in Christ*, but alſo *through Faith*. 2. Theſſ. 2. 13.

23 Again, Becauſe the *end* of *Faith* (I do not mean ſuch Faith as is temporarie, and endureth but for a time; but that which perſevereth and continueth unto the end) is *Eternall Life*: Therefore, when we name *Faith*, we underſtand *Perſeverance* alſo.

24 The *end* of *Election* in reſpect of *our ſelves*, is *ſanctification* in the kingdome of *Grace*, and *glorification* in the kingdome of *Glory*.

25 The *end* of our *Election* in reſpect of *God*, is the *glory* of *God*, and the *clear manifeſtation* of his *mercy*.

26 God willeth and earneſtly willeth the *life* of a ſinner: but he willeth alſo his *converſion* by the word and the Holy Spirit.

27 If the ſinner refuſeth and rejecteth the word, and reſiſteth the Holy Spirit, and ſo is not converted: then God willeth the death of the ſinner, and that moſt juſtly.

28 Theſe things are not repugnant,

the one to the other; but do manifest unto us the wonderfull temper of God's mercie and justice.

29 What some produce, concerning the hidden will of God, contrary to his will revealed in his word: That inasmuchas it is not revealed, is not without just cause hidden from the godly.

30 Neither doth God in word only testifie unto us that he earnestly desireth the salvation of all men; but also indeed and in truth.

31 The first Adam was created after the Image of God: whereof immortality was a part.

32 All men were in the loins of their first Father Adam: Therefore in him they may be all said to have been created after the Image of God unto immortalitie.

33 What Christ by his precious bloudshedding purchased for all, that the Holy Ghost in the precious treasure of the word offereth unto all.

34 The Gospel is offered unto all: & in the Gospel, the benefits of Christ and in them, the grace of God; and in that, eternall life.

35 And thus the *love* of the *Father*, the *satisfaction* of the *Sonne*, and the

calling

calling of the *Holy Ghost* are alwaies joyned together.

36 That *calling* in it self, and of it self, in respect of God which calleth, is *universall*: For it is his good will and pleasure that the Gospel should be preached unto all.

37 But it is made *Particular* by the fault of men, who by their detestable contempt of the word rob themselves and their posteritie of so great a treasure.

38 In which sense such are said to *judge themselves unworthy of everlasting Life*. Acts 13.46.

39 If we descend unto particulars: we confesse that there are many things yet obscure, which hereafter shall be made manifest unto all in the light of glory.

40 Neither is the Grace of God, which calleth all, to be depressed: nor the Power of Free-will accepting Grace to be extolled.

41 Let the salvation of men be acknowledged to be the mere gift of Gods grace: But let the damnation of men be attributed merely to their own fault.

42 The judgements of God we must

alwaies acknowledge to be juſt, although they are not alwaies manifeſt unto us.

43 Gods grace preventeth and prepareth us before we can be able; it worketh in us, that we may be able; and it worketh with us, whenſoever by his gift we are enabled to do any thing that is good.

44 As God in time doth juſtifie men and ſave them: So alſo from all eternitie he decreed to juſtifie them and ſave them.

45 The action of God in time is as it were a Glaſſe wherin we may behold his decree concerning that action made from all eternitie.

46 The reaſon whereof is, the immutabilitie of his divine will.

47 Therefore as God ſaveth all thoſe and onely thoſe that with perſeverance beleeve on Chriſt in time: So alſo he purpoſed from all eternitie to ſave all thoſe and onely thoſe that with perſeverance unto the end ſhall beleeve on Chriſt, that is, He elected them unto eternall life.

48 Therefore let us with ſobrietie beginne the doctrine and meditation of Predeſtination from the wounds of Chriſt.

49 In

49 In the light of the word there ſhineth unto us the true light which is Chriſt; and in Chriſt, the love of God electing us unto ſalvation.

50 Without the path and light of the word, whatſoever we can think or imagine in our hearts, whatſoever we can ſpeak or utter with our lips, is but darkneſſe and errour.

51 But on the other ſide if we follow the light of the word, we ſhall neither decline to the right hand of preſumptuous temeritie, nor to the left hand of carnall ſecuritie.

CHAP. VIII.

Wherein are contained *Theologicall Aphorismes* concerning the *Image* of *God* in *Man* before his Fall.

1 THe *Creation* of man after the *Image* of *God* in time, followed after the *decree* of *Predestination* made without time.

2 I could wish that this *Image* of *God*, in the first man, were so obvious to our understanding, as it was sometimes glorious, to the procuring of grace and favour to the whole stock of man.

3 But alas! (to our grief we may speak it) The knowledge of that is quite fled from our understanding, the possession whereof we lost long ago.

4 And

4 And our discourse concerning that, is not unlike unto theirs, who being prisoners in a dark and deep dungeon make enquirie after the excellencie of the light which is altogether unknown unto them.

5 That *Image* of *God*, according to the Apostles exposition, is the Image of *Righteousnesse and true Holinesse*. Ephes. 4. 24.

6 The Image of God is repaired in those that are regenerate and born again, by the *renewing in knowledge*, Coloss. 3. 10.

7 That light of divine knowledge is not a propertie created together with the soul of man after the fall: but it is the conformitie of the regenerate unto God by the gift and illumination of the Holy Ghost.

8 Whereupon it follows, that the Image of God is not to be defined by those things which essentially may be found in the soul of a man unregenerate.

9 That *Primitive righteousnesse* and *holinesse* in which the Apostle placeth the Image of God, doth comprehend the *light* of divine knowledge, *in the mind*; full *conformitie* unto the

Law of God, *in the will*; and *rectitude* of all the powers and affections of the soul, *in the heart*.

10 Man was a lively mirrour of divine *wisdome, goodnesse, charity, righteousnesse, holinesse, and puritie*.

11 His *Reason* was perfectly subject unto *God*; his *will*, unto his *Reason*; and his *Affections* and other powers, unto his *will*.

12 There was in man no servile fear, no sorrow; but blessed rest and perpetuall exultation in God his Creatour.

13 He had the knowledge of God, not onely from without, in the book of the creatures; but he had also within himself inward impressions and lively characters of divine knowledge.

14 *Man* bore the *Image* of *God*, as a *Sonne doth* his *Fathers*, to whom he oweth duty and love; as a *Servant* his *Masters*, to whom he oweth reverence and fear; as a *Souldier* his *Captains*, to whom he oweth obedience and fidelitie; as a *Steward* his *Lords*, to whom he is bound to give an exact account of his stewardship.

15 Mans outward nakednesse was a signe of his innocencie, and inward puritie:

ritie: His dwelling in Paradiſe did manifeſt his inward reſt and felicitie.

16 There was no motion in his body, whereof he needed to be aſhamed: He thought there was nothing in him ſtood in need to be covered, becauſe he felt within himſelf nothing that ſtood in need to be bridled. *Aug.* 11. *de Gen. ad Lit. cap.* 1.

17 It cannot ſtand with the perfection of the firſt man, that we ſhould attribute unto him any diſcord or jarre of the ſuperiour and inferiour powers of his ſoul.

18 Neither do they teach ſound doctrine, that ſay, That any diſeaſe or maladie was cured or repreſſed in the firſt man by the *Antidote* of originall righteouſneſſe.

19 They deſerve to be hated of God, whoſoever diſpute and hold, That any evil concupiſcence and ſuch as was odious unto God, was to be found in man at the firſt, conſidered in his pure *Naturals*, by reaſon of the matter whereof he was made.

20 To hold and ſay, That from the condition of the matter whereof man was made, any concupiſcence of it ſelf evil did ariſe in him; is injurious to the

God of Nature.

21 Neither can it ſtand with the wiſdome and power of God, that beſide his intent any evil concupiſcence ſhould ariſe from the condition of the matter.

22 For who can with patience hear the works of God thus blaſphemed?

We looked for an Amphora,
The wheel went round about:
In ſtead of lookt for Amphora;
A Pitcher *there came out.*

23 What can ariſe beſide his intent, without whoſe intent nothing can ariſe?

24 Thoſe reliques of the divine Image, which, ſuch as they are, are ſtill in man ever ſince his fall, are naturall unto him. Therefore certainly that originall and primitive rectitude was naturall unto the firſt man.

25 For in thoſe things which are *Homogeneall*, or of the ſame kind, we argue truly from the Nature of the part unto the Nature of the whole.

26 The Image of God might have been propagated (if man had ſtood) unto his poſteritie by naturall generation: And now thoſe things which are propagated naturally, are themſelves alſo naturall.

27 From

27 From all which it is apparent, That the Image of God was not any externall and supernaturall ornament of the first man, as a *Virgins garland* or *Sampsons strength*; but a kind of beauty internall, and created together with him.

28 And yet it is not the very substance of man, or any essentiall part of him.

29 Man is said to have been created after Gods Image: Therfore Man himself is one thing, and the Image of God in him is another.

30 *Holinesse* and *Righteousnesse* are onely in *God* by way of *Essence*: in *Man* they are not but by way of *Inherence*.

31 *Immortalitie* was a part of that divine Image: For *God created man to be immortall, and made him to be an Image of his own Eternitie.* Wisd. 2. 23.

32 That death of the body unto which we are all subject, since the fall of Adam, is not the naturall condition of man: But it is derived upon us as a punishment, for the wickednes of his transgression.

33 It is not a debt due unto our nature

ture as it was at first created by God: but it is our just merit and wages for falling away from God.

34 At what time man opened the gate of sin unto Satan knocking, *death entred in upon him; and so passed upon all men.* Rom. 5. 12.

35 That *immortalitie* unto which man was created, as likewise the whole *Image* of God, was a naturall and internall propertie of the humane nature.

36 In the body there was a most exact harmonie of all the qualities, and it was governed by the soul, which was created after the Image of God unto immortalitie.

37 As therefore since the fall, *we are by nature the children of wrath,* Ephes. 2. 3. So before his fall, the first man was by nature the Son of grace and life.

38 But the *Degree* of *Immortalitie,* which was in our nature at the first *institution,* and the degree that shall be at the *perfect restitution,* are farre different the one from the other.

39 The *Immortalitie* of the *first man* was, That *he had power not to die:* but the *Immortalitie* of the *Elect* shall be hereafter, That *they cannot die.* August. 6. *de Gen. ad Lit. cap.* 25.

40 And

40 And further, seeing that *Immortalitie* is a *part* of the *divine Image*, from hence it is apparent, That even in the body of man there is some glimpse of the divine Image.

41 The comelinesse of the clay did argue also the beauty of the soul. *Bern. Serm. 24. sup. Cant. col. 564.*

42 If any one ask whether Eve was made after the Image of God, or no: we answer, that the name of *Image* is taken two wayes.

43 *Primarily* and properly the *Image* of *God* was resplendent in the *conformitie* of the *soul* and all the *powers and faculties* of man with the Law of God: which was *common* to both *sexes*, saving the diversitie of *degrees*.

44 *Secundarily*, the *Image* of *God* was resplendent in that externall *priviledge* of *Dominion* and *rule*, the eminencie whereof *properly* belonged unto the *man*.

45 And that there might be nothing wanting to mans felicity; beside the *grace* of *soul* and *body*, God added also the *grace* of *place*: for he gave him his dwelling-place in *Paradise*.

46 *Man* was created by God partly *Spirituall* and partly *Corporeall*. Therfore

fore God gave unto him also a twofold *Paradise*, both a *Spirituall* and a *Corporeall*.

47 The *Corporeall* or *Terrestriall Paradise*, was a *Type* and *School* of the *Spirituall* and *Celestiall Paradise*, that is, great tranquillitie and joy in the mind of man.

48 If any man be desirous that we should show unto him, in what part of the earth the *Corporeall Paradise* was situate: That we will do, if he will first plainly show unto us the situation of the earth as it was before the floud.

49 That the garden of Paradise is yet extant and to be seen: then will we beleeve, when any man can bring us a bough or a branch from thence, or else demonstrate it unto us upon a good foundation.

50 It is certain that *Henoch* and *Elias* live in *Paradise*: But in what *Paradise?* Not the *Terrestriall*, but the *Celestiall*, where Christ promised the good thief that he should be. *Luk.* 23. 43.

51 There were two trees especially, which were a great grace to the garden of *Paradise*: to wit, *the tree of Life*, and *the tree of Knowledge of good and evil.* Gen. 2. 9.

52 In the *tree* of *Life* there was set before man a *Preservative* against sicknesse and old age, as also a *Type* of eternall beatitude.

53 The *tree* of *Knowledge* was mans *Temple* and *Altar*: and the *service* which he was to have performed unto God was, *To abstain from the fruit* thereof.

54 After mans fall it was so called from the *Event*: For by tasting of the fruit thereof man learnt by wofull experience, what a great good he had deprived himself of, by reason of his sin; and what a great evil he drew upon himself by his disobedience.

55 As concerning the question about the production of souls, whether by way of *Propagation*, or by a dayly and immediate *Creation*: we do not dislike the modestie of those, which say, That it is sufficient for them to beleeve and know whither they shall come by living a godly life, although they be ignorant from whence they came. *August. 10. de Gen. ad Lit. cap. 23.*

56 Let me be ignorant of the originall of my soul, if so be that I can come to the knowledge of the propagation of originall sinne, and the redemption.

ption of ſouls. *Aug. Epiſt. 157. ad Optat.*

57 If by the *Image* of *God* we underſtand, according to the Scripture phraſe, true *righteouſneſſe* and *holineſſe*, The Holy Ghoſt witneſſeth that we have loſt it, and we find it true by woefull experience.

58 For what is *Originall ſinne*, but the *loſſe* and *want* of the *divine Image*, which ſucceeded in the place of *Originall righteouſneſſe*?

59 This doctrine concerning the Image of God leads us as it were by the hand, that ſo we may come to the knowledge of Gods mercy, and our own miſery: and further eſtabliſheth our hope.

60 All laud and praiſe be given to *God* the *Father*, *God* the *Sonne*, and *God* the *Holy Ghoſt*: To the *Father*, which created us in Adam after his own Image; to the *Sonne*, which merited for us the renewing of that Image; and to the *Holy Ghoſt*, by whom this Image beginneth again to be renewed in us.

CHAP.

CHAP. IX.

Wherein are contained *Theologicall Aphorismes* concerning *Originall sinne*, That is,

The Fall of our first parents, and the corruption of nature which followed thereupon, and is propagated unto their posterity.

1 THE first man continued not in the integritie and perfection wherein he was created: and therefore it descended not upon his posteritie by any right of inheritance.

2 He followed the deceitfull perswasion of the *Serpent*, and so fell into sinne and the transgression of Gods Commandment.

3 In

3 In that *naturall* Serpent the *infernall* Serpent lay lurking.

4 So then the *Serpent*, which by his subtiltie deceived our first parents, was *disguised*: For there was a *Devil* in the shape of a *Serpent*.

5 He sets upon the woman first being the weaker, and not to be compared with man for the gift and endowment of wisdome.

6 By a treacherous and deceitfull question, about the meaning of Gods commandment, he solicits her to a very dangerous kind of doubting.

7 *Outwardly* with a feigned voice he propounds a question unto her: *Inwardly* he wounds her soul with venomous darts, and inspires into her the poyson of doubting.

8 Afterwards being grown more audacious and bold by reason of his successe, he turns *Eves* doubting into an open deniall.

9 He accuseth God of Envie and Malice, being himself more malicious: By a feigned pretense and promise of divine excellency and wisdome he deceived her, being himself most remote from divine wisdome.

10 The *Causes* then of our *first Fa-*

thers

thers fall were, the *Devil* seducing, and *himself* freely and willingly consenting.

11 We must not in any case make God to have an hand or bear a part in mans fall: because God is good, and the author of nothing but that which is good.

12 As God created man at the first, so it was his will that he should alwaies have continued: And therefore God did not by any secret decree or command force him to fall.

13 God is not the authour of that thing, whereof he is the punisher and avenger: The iniquitie which he punisheth is not of his doing. *Fulgent. lib. 1. ad Monim.*

14 God gave unto man, before his fall, a *perfect Power* that he might have not fallen; and an *entire will* that, if he would, he might have had no will to fall: and further he added a most *severe commination* of death, that so he might have been kept from falling.

15 Man was not created that he should have a will to sinne; and yet he was set in that libertie that he might have a will; but he was also furnished with such light, that, if he would, he might have had no such will.

16 For

16 For God hath no need of the righteousnesse of the upright and straight, or the iniquitie of the crooked and perverse. *August.* 11. *de Gen. ad Lit. cap.* 7.

17 No perfection is added unto God by his externall works, which are but the prints and footsteps of his inward perfection.

18 *Incredulitie* and *unbelief*, according to the order that *Moses* hath set down in his description, was the *first sinne* of man.

19 As long as the word and faith is retained in the heart, there is no proud swelling or lifting up of one self against God.

20 Whatsoever was *first* for *order* of *internall intention*: certainly *incredulitie* was the *first sin* for *order* in the *act* of *externall commission*.

21 Neither had the mind of man, being illuminated with such divine light as it was, ever turned away from God by pride, unlesse first it had made a secession or revolting from the word.

22 The Apostle denies that Adam was deceived. 1. *Tim.* 2. 14. which we must understand, of the manner

manner and order of being deceived.

23 Though we ſhould grant that Adam was not deceived by another; yet he was deceived by himſelf.

24 It is an idle queſtion, to ask whether of the two ſinned more grievouſly, *Adam* or *Eve*. They ſinned both, unlike indeed for *Sex*, but alike for *Pride*. *Aug.* 11. *de Gen. ad Lit. cap.* 35.

25 The *opening* of *their eyes*, which followed immediately upon their fall, was nothing elſe but the *ſenſe* of their *ſinne*, and the ſting of a terrified *conſcience*.

26 They ſaw that they were *naked*, that is, *beſtripped* of the *robe* of *integritie* and *innocencie*, with which they were inveſted at their firſt creation. They knew before their fall that they were *naked*: but their *nakedneſſe* was ſuch as was neither *ſhamefull* nor *diſgracefull*.

27 They felt after their fall, that their fleſh was incited to luſt, and that the law of their members was ſhamefully repugnant to the Law of their mind.

28 What great *darkneſſe* ſeiſed upon their *underſtanding* preſently after their

their fall, it is apparent from hence, in that they thought with fig-leaves to hide themselves from his sight, whose eyes are much clearer then the sunne.

29 Fain would they have been concealed from him, from whom nothing can be concealed: and hide their flesh from his sight, who is the beholder of the heart. *August. 11. de Gen. ad Lit. cap. 34.*

30 With their *blindnesse* of mind there was also joyned the *trembling* of heart: For they were affrighted with the shaking of a leaf; who before were delighted with the presence and conference of God.

31 They are called before Gods *Tribunall*, or Judgement-seat, and before him their cause is examined: and so punishment follows close upon their sinne.

32 This sinne of our first parent corrupted and putrified the humane nature, which was all in them, and no part in any other. *Anselm. conc. virg. cap. 2.*

33 *Adam* was, and in him were we all: *Adam* was undone; and in him are we all undone. *Ambros. in cap. 15. Luc.*

34 If

34 If the *parents* lands be confiſcate, their *children* loſe their inheritance.

35 From a corrupted *root* ſpring forth evil *fruits*; from an impure *fountain* flow forth filthy *waters*; and of *parents* which are leprous, *children* alſo are begotten which are leprous.

36 Even ſo, of our firſt parents being deſtitute of originall righteouſneſſe, and infected with the pollution of ſin, ſuch children are begotten as they themſelves; that is, deſtitute of righteouſneſſe, and infected with ſinne.

37 For *Adam* begat a Sonne: not after the Image of God; but in his own likeneſſe, that is, corrupted with ſinne.

38 The *Perſonall ſinne* of Adam *corrupted* his *Nature*, and the *corruption* of *Nature* is by carnall generation *propagated* unto the perſon of his offſpring.

39 *Adam* ſinned; *not* as a *private man*: but as the *lump*, *maſſe*, and *head* of all mankind.

40 As his *Nature*; ſo likewiſe the *corruption* of his *Nature* is *propagated* unto his poſteritie: As his *ſinne*; ſo alſo the *guilt*, which is a conſequent of his ſinne.

41 And

41 And this is that which we call *Originall sinne*: which whosoever they be that deny or extenuate, they detract exceedingly from the grace of God.

42 They which plead so much for *Nature*, are enemies unto *Grace*.

43 Concerning this *Originall sinne* not onely the most clear oracles of the *Holy Ghost* bear witnesse, but also all *Actuall sins*, and the grievous weight and burden of divers *calamities*, and *death* it self, and likewise *regeneration* which is necessarie for all men toward the attainment of eternall life.

44 Therefore vain and frivolous is that which is said by *Pelagius*, That sin came into the world by *imitation*, not by *propagation*.

45 For *death*, which is the wages of sinne, *reigned even over them that had not sinned after the similitude of Adams transgression*. Rom. 5. 14.

46 And we are *by nature the children of wrath* and *not* by *imitation*, as the Apostle teacheth, *Ephes.* 2. 3.

47 This sinne is called *Originall* not from the originall of the *universall nature*, or the humane nature; but from the originall of *every person descended* from Adam since his fall.

48 More

48 Moreover it is called *Originall* in reference to *Actuall* sinnes, whereof it is the common *head* and *fountain*.

49 As for the *quidditie* of the thing, it is not onely the *privation* of originall righteousnesse, but it is also the *position* of a vitious qualitie, and guilt which is a consequent or follower of them both.

50 Hence it is, that from our parents we are damned before we are born. *Bern. in Med. cap. 2. Col. 1190.*

51 *Evil concupiscence*, in which the power and force of originall sinne doth chiefly appear, is not onely the *punishment* and *cause* of sinne, but it is also *sin it self*.

52 For there is in it *disobedience* and *rebellion* against the dominion and law of the mind. *Aug. lib. 5. contra Julian. cap. 3.*

53 Neither hath the vice of *evil concupiscence* place in the *inferiour faculties* of the soul onely, but also in the *superiour*.

54 For the will of a man not yet regenerate is prone to evil and to vanities.

55 Amongst the works of the flesh these are reckoned, *Heresies*, *Idolatrie*, *Strife*,

Strife, Variance, &c. Gal. 5. 20.

56 From whence we may gather evidently, That the *Flesh* is to be taken for the *whole man*, such as he is since the fall without the grace of God and regeneration.

57 By *Originall sinne* the *whole nature* of man was most intimately and inwardly *corrupted*: But yet we must *distinguish* between the *vice*, and the very *substance* of man. For the substance of man is the good work of God and Nature.

58 Sinne is an evil *Adjunct*, or evil *present with me*, saith S. Paul Rom. 7. 21. Therefore it is not any thing *consisting* or *subsisting* of it self.

59 Men are conceived in sinne: Therefore they are not very sinne in self.

60 The *whole man* is the *subject* of originall sin, with all the powers of the soul and members of the body.

61 *Originall righteousnesse* was not onely an equall and just temperament of the body, but also a rectitude of all the powers of the soul, and an intrinsecall ornament.

62 So *Originall sinne*, which succeeded in the place of originall righteousnesse,

ouſneſſe, is not any diſeaſed qualitie of body, but an infection of all the powers of the ſoul.

63 For, *Habit* and *Priuation* are to be conſidered with reference to the ſame *Subiect*.

64 This evil is propagated by carnall generation.

65 Therefore *Man* ſince the fall, *is fleſh*, becauſe he is born *of fleſh*, John 3.6 He is *by nature the child of wrath*. Epheſ. 2. 3. By being born then he contracts ſinne, for which he becomes the childe of wrath.

66 Whoſoever therefore are born of parents according to carnall generation, are alſo guilty of originall ſinne.

67 Therefore euen the children of the faithfull, and thoſe that are born again, bring this originall ſinne and pollution with them into this world.

68 For it is *Regeneration* and not *Generation* that maketh Chriſtians. *Auguſt. 3. de peccat. merit. & remiſſ. cap. 9.*

69 Men are *made* and not *born* Chriſtians. *Tertull. in Apol. cap. 17.*

70 Onely He was born without ſinne, who without the ſeed of man was conceived by the Holy Ghoſt in the wombe of the Virgin.

71 He is not infected with the pollution of ſinne, who was born holy and ſanctified from the ſanctified wombe of the Virgin.

72 To the participation of this priviledge and dignitie (that is, To be free from Originall ſinne) we do not admit the bleſſed Virgin herſelf.

73 We ſay, That the glorious Virgin Mary conceived by the Holy Ghoſt; not, That ſhe was conceived by the Holy Ghoſt: We ſay, That a Virgin brought forth; not, That ſhe was brought forth of a Virgin. *Bern. Epiſt.* 174. *ad Lugdun.*

74 Some *effects* of *Originall ſinne* are onely *puniſhments*: ſome are both *puniſhments* and *ſinnes*.

75 Puniſhments are both *Temporall* and *Eternall*: as ſundry calamities, innumerable ſwarms of diſeaſes, temporall death, the wrath of God, and eternall damnation.

76 *Puniſhments* and *ſinnes* both, are evil motions of concupiſcence, damnable deſires of the heart, and an heap of actuall ſinnes.

77 The pravitie of originall ſinne draweth us headlong into vice. *Caſſiodor. in Pſalm.* 118.

78 The

78 The number of theſe actuall ſins, are in reſpect of us altogether numberleſſe. For *who can underſtand his errours?* Pſalm. 19. 12.

79 *The bloud of Jeſus Chriſt cleanſeth* all thoſe that beleeve, *from all ſinne*, both *Originall* and *Actuall* 1. John 1. 7.

80 With which we are ſprinkled in *Baptiſme*, which is therefore called the holy and ſaving laver, or *the waſhing of regeneration.* Tit. 3. 5.

81 Unto which *Regeneration*, *Renovation*, or renewing, is added as an inſeparable companion: though it be not altogether abſolute and perfect in this life.

82 For if there were a perfect renewing in Baptiſme, then would not the Apoſtle ſay, That the inward man is renewed dayly. *Aug. 2. de peccat. merit. & remiſſ. cap. 7.*

83 Knowing therefore the extreme corruption of our nature, let us ſend up our prayers and ſighs unto Chriſt our Phyſician, to renew us every day more and more, till at length we be perfectly renewed in the life to come which is eternall.

CHAP. X.

Wherein are contained *Theologicall Aphorismes* concerning *Free-will*:

That is,

The Power which is left in man since the fall.

1 THE Poyson of *Originall sinne* hath quite overrunne, and inwardly infected all the powers and faculties of man.

2 Whereupon there must needs follow great *Detriment* and *Decrement*, or losse and decay in them all.

3 The *Powers* and *Faculties* of man are chiefly to be estimated by the *Reasonable Soul*, which was created after the *Image* of *God*.

4 The *Faculties* of the Reasonable Soul

Soul are two; a *Mind*, to know and understand; and a *will*, to elect and choose.

5 From the concourse of these two faculties ariseth that which is commonly called *Free-will.*

6 Which is a *Facultie* both of the *Mind* and the *will*: For the *arbitrement* or judgement is of the *Mind*, and the *Freedome* or *Libertie* is of the *will.*

7 *Libertie* or *Freedome* is attributed unto the *will*, first having a respect unto the *Manner* of *Working*, which is *Free* and *Voluntarie.*

8 For it is *not compelled* or violently carried away by any *Externall motion*, neither doth it work onely by a *Naturall instinct*, but it hath an *Internall* and *Free principle*, or *cause*, of its own motion.

9 This *Libertie* is a *naturall* and *essentiall* propertie of the *will.*

10 And therefore it was not lost by the fall.

11 For the *will* did not cease to be a *will* by reason of the fall.

12 This *Libertie from coaction* or necessitie, is called *Interiour Libertie*, or *Libertie in the Subject.*

13 Therefore the *will* of man in

this respect is *alwayes free*, though *not alwayes good. Augustin. in Enchirid. cap.* 30.

14 But yet the will of man is so free, that still it must needs acknowledge the all-ruling power of God.

15 And therefore it is *not free from Law and Obligation.*

17 For God hath imprinted in the mind of man certain *Naturall Motions*, the light and leading whereof the *will must follow.*

17 If it *follows* them, *it is free.*

18 For the *True Libertie and Freedome* is, to serve God, and to obey his Law.

19 In which sense Tullies saying is very good, in his Oration for Cluentius, *we are servants to the Laws, that so we may be freemen.*

20 Therefore as in respect of *Libertie* or *freedome from coaction* man hath alwayes free-will, yea since his fall:

21 So in respect of *Libertie* or *Freedome from obligation* man hath never free-will, neither had he before his fall.

22 Again, this *Libertie* or *Freedome* of the *will* is estimated, in respect of

of the *Object*, which is either *good* or *bad*.

23 This is called *Libertie* unto the *Object*, and *Interiour*.

24 What this Libertie or Freedome of mans Will is, it will beſt appear from the conſideration of the divers ſtates of man.

25 The *Libertie* in man *before* his *fall*, was a facultie of his Reaſon and his Will, by which he might ſinne or not ſinne, ſtand or fall. *Anſelm. de lib. arbitr. cap. 7.*

26 For his Will, even then, was not immutably determined to that which is good.

27 The *will* of man was ſet as it were between *two paths*: There was ſet before him *life* and *death*. *Eccl.* 15. 17.

28 In his *Mind* there ſhined the light of *wiſdome*; in his *will* there was *conformitie* to the will of God: But yet notwithſtanding there was left in him a *Libertie*, either to perſevere in the goodneſſe wherein he was created, or to fall away from it.

29 This may be called a *Libertie of rectitude*, a *Libertie from ſervitude* and *miſerie*.

30 But it was *not* any *essentiall* property of the *will*, but a *separable accident*.

31 For as by falling it might be lost: so too truly may we speak it, and not without grief, it was lost.

32 Man abusing his *Free-will* lost both himself and it. *August. in Enchir. cap* 30.

33 In which respect the *will* of man is *no longer free*, but servile and captivated.

34 *Whosoever committeth sin, is the servant of sin.* Joh. 8. 34.

35 The *Image* of God being lost by the fall, the *Libertie of rectitude* and power of choosing good was also lost.

36 In place whereof there succeeded extreme corruption of the faculties and powers, and an unbridled propension and greedinesse to that which is evil.

37 Hence it is, that the Will of man man since the fall is onely free to that which is evil; which is a wretched and miserable kind of freedome.

38 Or rather it is to be accounted a most heavy and grievous kind of servitude.

39 The Apostle calls it a *Freedome from righteousnesse*. Rom. 6. 20. For man

man refusing to be a servant unto righteousnesse, became subject to the yoke of sinne and iniquitie, and so a servant to an ill Mistresse. *August. de verb. Apost. serm.* 12.

40 The *Soul* of man, under this *voluntarie* and *unhappily free necessitie*, is held both as a *Bond-woman* and a *Free*.

41 A *Bond-woman* for *necessitie*, but for *will free*. *Bernard. Serm.* 81. *sup. Cant.*

42 The Will of man since the fall is prone to that which is evil; and yet it ceaseth not to be free: because it is not forced by compulsion to that which is evil, but doth freely & willingly choose and embrace it.

43 From whence it appeareth, that the *inward Libertie of will* may consist and stand together with the *servitude of sinning*.

44 As the *Libertie* doth consist with the *immutabilitie of doing good*, and with the *confirmation in goodnesse*.

45 Whereof the former is onely belonging unto *God*, and the latter unto the *good Angels*.

46 There remained therefore in man, yea after the fall, *Freedome of will*:

will? but we must understand it of Freedome *from coaction.*

47 The *Freedome of will* perished in man: if we understand it of the power of *chooſing good*, and *eſchewing evil.*

48 For in the place of *Light*, which ſhined in the understanding of man being created together with him, there ſucceeded *darkneſſe.* Epheſ. 5. 8.

49 Wherefore the *understanding* of man, as concerning the ſaving knowledge of God, is not onely *blind*, but *quite obſcured* and put out.

50 The *will* is become *ſubject* unto the *tyrannie of ſin*, and waiteth upon it as a ſlave.

51 In which reſpect men are ſaid to be *dead in* their *ſinnes.* Coloſſ. 2. 13.

52 Becauſe by nature they can do nothing, but lie rotting and ſtinking in the grave of their ſins.

53 Wherefore *Converſion* is the *work* of *God* alone, in which work *man* is merely and *altogether paſſive.*

54 It is God which openeth the heart of man at his converſion: it is he which doth ſoften it, circumciſe it, and renew it.

55 *It is God that worketh in us both*

both to will and to do, of his good pleasure. Philip. 2. 13.

56 *Man* indeed hath an *externall power*, freely to move himself from place to place, and so may perform some civill act of justice.

57 Which of it self indeed, as it is an act, is no sin: but because the person is not yet reconciled unto God, in another respect is a sin.

58 So that the saying of the Apostle stands firm and sure: *whatsoever is not of faith, it sin.* Rom. 14. 23.

59 For, That *works* may be truly *good*, and that in the sight of God: It is necessarie, that they be done after a *good manner*, by those that are *good*, and to a *good end.*

60 Although then, as concerning outward actions belonging to the life of man, or the outward exercise of religion, there is left some libertie to the will of man:

61 (For, as the Apostle witnesseth, *The Gentiles which have not the Law do by nature the things contained in the Law.* Rom. 2. 14.)

62 Yet, as concerning the beginnings of spirituall motions, and the performing of acceptable service unto God, man

man hath no power left unto him; no, not at all.

63 For, *we are not sufficient of our selves to think any thing* that is good, *as of our selves: but our sufficiencie is of God.* 2 Cor. 3. 4.

64 Therefore every *good thought*, every *godly resolution*, every *good purpose*, every *good motion* of Will is from *God*: by whom we are able to do something that is good; but without him, nothing. *Augustin. de dogm. Eccles. cap.* 17.

65 And yet that *libertie* in *externall works* and actions of this present life, is not without some *hinderance* and *impediments*.

66 Men often take counsel together, but God which guideth and governeth all things, often bringeth it to nought. *Isai.* 8. 10.

67 We *may propound*; *it's* God *that doth dispose*:
We wish for what we should not oft, God knows.

68 Moreover great is the *tyrannie* of *Satan*, who by Gods permission draweth, whither he listeth, the wills of the reprobate being intangled in the cords of their sins.

69 The

69 The *weight* and *burden* of ſundry *buſineſſes* doth often diſturb the judgement of the Underſtanding, and the arbitrement of the Will.

70 Unto which *externall impediments* is alſo added an *internall weakneſſe* in the powers of man, even in externall things, ariſing from ſin.

71 With which *weakneſſe* there is alſo joyned a *diſorder* of the *affections*, which like a torrent oftentimes carries away the Will, and perverts the judgement of the Underſtanding.

72 Which *conſideration* of our *powers* in *ſpirituall things* altogether *aboliſhed*, and even in *externall things* much *weakned*, ſets before us the *greatneſſe* of *Gods grace* to be acknowledged by us in our *converſion* and *ſalvation*, driveth *ſecuritie* out of our hearts, pulleth down the creſts of *pride*, and maketh us more diligent in *praying*, and *keeping* the gifts of the Holy Ghoſt.

73 After *Converſion*, the *will* of man being freed is not idle, but through power given from above is made *operative*, and a *fellow-worker* with God.

74 The Holy Ghoſt, without us, worketh in us to will that which is good. And when we will, and will after

after such and such a manner, it is he that worketh together with us, to enable us to work.

75 For the children of God are so moved to working, that they also have a part in the working. *August. de corrept. & grat. cap.* 2.

76 This may be called *Libertie* or *freedome* from the *service of sin*: For where there is the Spirit of God regenerating and illuminating a man, there is Libertie or freedome. 2 *Cor.* 3. 17.

77 But yet that Libertie or freedome of the Will being freed standeth still in need of the aid and guidance of the Holy Ghost.

78 For seeing that even in the regenerate *the flesh lusteth against the spirit, and the spirit against the flesh.* Gal. 5. 17. therefore they are not fully free from all sin.

79 In the *spirit* of the *regenerate* there is a *free servitude*, and in the *flesh* of the *regenerate* there is a *servile freedome.*

80 *In the other life* at length the regenerate shall obtain *full* and *plenarie libertie* or *freedome of will*, by which they shall be freed not only from the service of sinne, but also from all manner

manner of ſinne, from all miſerie, and from all fear of falling.

81 Which may be called a *Libertie* or *freedome from ſinne and mutabilitie.*

82 By which they ſhall not onely not ſinne, but alſo have no power to ſinne at all. To that Libertie and freedome Chriſt bring us, who is the authour of our Libertie and freedome.

CHAP. XI.

Wherein are contained *Theologicall Aphoriſmes* concerning the *Law.*

1 THE *word* and the *Sacraments* ſerve for the repairing of man, being ſoveraign *Antidotes* and *preſervatives* againſt the poyſon of ſinne and our ſpirituall diſeaſes.

2 The

2 The *word* is reduced to two chief heads, the *Law* and the *Gospel*.

3 By the *Law* we come to the *knowledge* of our *diseases*: and by the *Gospel* we are directed to our *Physician*.

4 *For the Law was given by Moses, but Grace and truth by Jesus Christ.* John 1. 17.

5 The *Law* which was given by *Moses* is divided into the *Morall*, the *Judiciall*, and the *Ceremoniall*.

6 The *Morall Law* was onely repeated by *Moses* by a solemn promulgation: for it was at first ingraven in the heart of man.

7 And it is the *Glasse* of *Gods Eternall justice*; The glasse of *Natures perfection*, such as it was before the fall; The glasse of *Sinne* and the inward *corruption* of *Nature* since the fall; The glasse of *Obedience*, which the regenerate are to perform; and the glasse of *Perfection*, which shall follow in the life to come.

8 They which would have this *Law* to be *thrust out* of the *Church*, deserve *themselves* to be *thrust out* of the *Church*.

9 For they gainsay *Christ*, who began his preaching from the expounding of

of the *Law*. Matth. 5. 6, 7.

10 They gainſay the *Apoſtles*, who preached *Repentance* and *Remiſſion* of ſinnes in the name of Chriſt.

11 The *Law* is indeed a *Glaſſe* to behold *Sinne*, but it is not a remedie to cure ſin.

12 But yet unleſſe we firſt come to a ſight of our ſinne, we can have no deſire or will to ſeek for a remedie.

13 For *They that be whole need not a Phyſician*. Matth. 9 12. that is, They that think themſelves to be whole: for indeed all men are not onely ſick, but even dead in their ſins.

14 The *Law* was given, that we ſhould ſeek for *Grace*. *Auguſt. de Spir. & Lit. cap.* 15.

15 What the *Law* commands, *Faith* obtains. *Idem, Homil.* 29. *in Joan.*

16 By the *Law* ſin is made known unto us, and by *Faith* it is aboliſhed. *Ambroſ. in* 3. *cap. Rom.*

17 And therefore the miniſterie of death was in this regard neceſſarie: that we might deſire and ſeek for life in Chriſt.

18 God poureth not the oyl of Mercie but into the veſſel of an humble and

and contrite heart. *Bern. ſerm. 3. in Annunc. Col. 113.*

19 God doth not pardon, unleſſe thou doſt firſt acknowledge thy ſinnes: neither doth he cover them, unleſſe thou doſt firſt lay them open: neither doth he ſend comfort, unleſſe thou beeſt firſt grieved for them.

20 The *Law* is the *perfect way* to Eternall life, but *it was weak through the fleſh.* Rom. 8. 3. And therefore it is not available for us unto Eternall life.

21 The *Law* is *ſpirituall.* It requires intire *obedience* of *body*, of *ſoul*, and *ſpirit*, inward & outward, throughout all the parts of our life: It requires that our *thoughts*, *words* and *deeds* be *ſpirituall*: It requires ſoundneſſe and *Perfection* of *Nature* every way.

22 But we are *carnall.* Rom. 7. 14. We are *born fleſh of fleſh.* John 3. 6. Neither are we altogether freed from the old fleſh in this life.

23 Therefore we cannot fulfill the Law in this life.

24 *There is no man that ſinneth not.* 1. Kings 8. 46. Now we know that, *To ſinne* and *To fulfill the Law*, theſe are contrarie the one to the other: Therefore

fore there is no man that can fulfill the Law.

25 *That every mouth may be ſtopped, and all the world may become guilty before God.* Rom. 3. 22.

26 God by the word of the *Law* hath *concluded all under ſin.* Rom. 11. 32. Galat. 3. 19.

27 The *Rule* of the *Affirmative precepts*, or commandments, is that Firſt, Of the loving and fearing God above all things.

28 The *Rule* of the *Negative precepts*, or commandments, is that Laſt, Of not coveting. *Auguſt. de perfect. juſt.*

29 Therefore the *Affirmative precepts*, or commandments, are not ſatisfied or fulfilled by the love and fear of God begunne in us, in any kind whatſoever.

30 Neither are the *Negative precepts*, or commandments, ſatisfied or fulfilled by our abſtaining from outward offenſes in any kind whatſoever.

31 Though we ſhould begin our outward obedience in never ſo great a meaſure, and eſchew outward offenſes: yet ſtill we ſhould fail in the firſt and laſt commandments.

32 There-

32 Therefore in the *Decalogue*, or Ten Commandments, there is expresse mention made of the outward & grosser offenses: that the mind of man may conceive by the judgement of God, what to judge of the grievousnesse of inward offenses.

33 *Before God* he is an *Adulterer*, not onely that lies with another mans wife, but *whosoever looketh on a woman to lust after her.* Matth. 5 28.

34 *Before God* he is a *Thief*, not only that takes another mans goods from him by force, but whosoever doth usurp them, by coveting them in an unlawfull manner.

35 *Gods Laws* and Commandments do not onely bind the hand and the other outward members, but the whole man.

36 *Who can say, I have made my heart clean, I am pure from sinne*, my heart is free from concupiscence? *Prov.* 20. 9. Who then can boast, that he is not a transgressour of the Law?

37 Therefore the promises of the Law profit us nothing.

38 But, in Christ, *All the promises of God are Yea, and Amen.* 2. Cor. 1. 20.

39. For

39 For, *what the Law could not do, God sending his Son* hath done for us. *Rom.* 8. 3.

40 But, *if righteousnesse come by the Law, then is Christ dead in vain.* Gal. 2. 21.

41 And if the regenerate do perfectly fulfill the Law, why do they pray dayly, *Forgive us our trespasses*, according as they are taught by Christ? *Matth.* 6. 11.

42 If there be no trespasse committed, why is forgivenesse required?

43 *Moses hands* are *heavy*, and the yoke of the Law is unsupportable. *Exod.* 17. 12. *Bern. serm.* 3. *in Cant.*

44 *Moses face* shineth so, that we are not able to look on it. *Exod.* 34. 29. 2. *Cor.* 3. 13.

45 *Moses* is of a *slow tongue*, his words are harsh: we cannot heare and obey them. *Exod.* 4. 10.

46 The *Tables* of the commandments are *of stone*: Exod. 24. 12. They break our hearts in pieces, but they do not cure them.

47 It was not *Moses*, but *Iosbua*, that brought the children of Israel into the promised land: It is *Christ* and not *Moses* that leadeth us unto eternall life.

48 The

48 The *Law* is the *Hammer* of *Death*, the *flashing* of *Hell*, and the *Thunderbolt* of Gods *vengeance*.

49 This profit the Law brings with it, That it convinceth a man of his infirmitie and weakneſſe, and compelleth him to ſue unto Chriſt for the medicine and remedy of grace, to ſtrengthen him. *Auguſt. Epiſt. 200. ad Aſell.*

50 Let us therefore learn to know the voyce of the *Law*, that ſo we may come to know the comfortable voyce of *Chriſt* our *Shepherd*.

51 Whatſoever ſheweth unto us *ſin*, *vengeance*, and *death*, it is in the place and ſtead of the *Law*, and doth the office of the Law, whether it be in the *Old Teſtament* or in the *New*.

52 We muſt not therefore appropriate the *Law* to the *Old Teſtament*, and the *Goſpel* to the *New*.

53 There was indeed a ſolemn promulgation of the *Law* made in the *Old Teſtament*, and of the *Goſpel* in the *New*:

54 But yet the *Doctrine* as well of the *Law* as of the *Goſpel* founded in both *Teſtaments*.

55 Neither in the *New Teſtament* onely, but alſo in the *Old*, come we to

he knowledge of sin by the *Law*, and of the abolishing of sin by *Christ*.

56 The *Ceremoniall* and *Judiciall* Laws in the *Old Testament*, are abrogated.

57 For the *Ceremoniall* were but *Shadows* and *Types* of Christ, and therefore at the coming of Christ they expired.

58 The *Judiciall* were fitted for the Commonwealth of the *Jews*: which God would have to be kept within such bounds untill the coming of Christ.

59 But yet the *Ceremoniall* and *Judiciall* Laws are so abrogated, that whatsoever in them is *Morall*, still abideth.

60 And the *Mosaicall Ceremonies*, by an *Allegoricall* exposition, may be fitted to serve for our edification.

61 So much of the *Law* in *General*. Now we are to make enquirie in *Special* concerning the *Decalogue*, or the Ten *Commandments*, and concerning *Images*.

62 The *Number* of the *Commandments* is certain, but the *Order* of them is not so certain.

63 As concerning their *Order* then, it is but a matter of question, and not a matter of faith.

64 We must not therefore move unnecessarie stirres and contentions about it, to the disturbing of the peace of the Church: neither must we suffer our Christian Libertie in such things to be captivated by our adversaries.

65 Christian Libertie admitteth of *Historicall Images*: But as for *Idolatrous*, *Superstitious* and *Lascivious*, them the Law of God aboliſheth; And as for such as truly cause *Scandal*, Charitie taketh them away.

66 As often therefore as there accreweth unto them an opinion of worship, in so much that Divine honour is given unto them; or, that they are thought to have in them any peculiar sanctitie; or, that men imagine that God is so tied unto them that he is there present in a more peculiar manner, and heareth mens prayers more effectually there then elsewhere; The use of them is no longer indifferent.

67 Neither yet doe I commend the saying of that Greek *Petusiot*, in the seventh Synod, to this purpose: That *a temple unles it were adorned with Statues, images and pictures was nothing worth*, and not to be regarded.

68 For my part, I like not the multi-

tude

titude of sumptuous and costly images. For fear lest it come to passe, as *Bernard* complaineth, that whilest the Church shines gloriously in the walls, it looke pitifully in the poore; lest, whilst the stones are covered with gold, the children starve for want of cloathing; and whilest rich mens eyes are pleased, poore mens purses be exhausted.

69 As therefore in other things which we call indifferent, so also in this there is a Christian prudence required, that we give no scandal to our weak brethren by the unseasonable use hereof: neither yet must we give place to those, *which come in privily to spie out our libertie which we have in Christ Jesu, that they may bring us into bondage*, Gal. 2. 4.

70 He which heretofore wrote his Law in tables of stone with his own finger, write them likewise in our hearts by his Holy Spirit.

CHAP. XII.

Wherein are contained *Theologicall Aphorismes* concerning the *Gospel*.

1 THE *Gospel* is *Parallel* to the *Law*.

2 The Doctrines of both have a celestiall Originall.

3 In both, there is life eternall promised: but in a different manner.

4 In the Law it is promised to those that perform perfect obedience: but in the Gospel it is promised to those that truly beleeve on Christ.

5 The Doctrines of both are to be propounded unto us in the Church.

6 For both of them are of necessarie use in the conversion of man.

7 Both of them are most nearly joyned

joyned together in the heart and practice of a Christian man.

8 But yet they are so conjoyned, that notwithstanding they are accurately to be distinguished.

9 For if we either take quite away, or else weaken the difference which is between them, we pull down the very Tower or Pillar of Christianitie.

10 Neither yet must we make them so contrarie the one to the other, as that the one should destroy the other.

11 For, *The Law is not against the promises of God.* Gal. 3. 21.

12 But, *The Law is established through faith.* Rom. 3. 31.

13 What the *Law* requireth of us, that hath *Christ* fulfilled for us: as it is declared unto us in the Gospel.

14 *For Christ is the end*, and fulfilling *of the Law for righteousnesse to every one that beleeveth.* Rom. 10. 4.

15 *The righteousnesse of the Law is fulfilled in us* by Christ. *Rom.* 8. 4.

16 Moreover *Faith* kindled in our hearts by the Holy Spirit, through the voice of the Gospel, *worketh by love.* Galat. 5. 6.

17 And *Love is the* summe, or *fulfilling of the Law.* Rom. 13. 10.

18 And thus *the Law is written in our hearts.* Jerem. 31. 33.

19 But yet this love is not perfect in this Life.

20 And therefore we cannot perfectly fulfill the Law.

21 Our *Obedience* here is but *Inchoate*, or begun: it shall be compleat and *consummate* in the Life to come.

22 The *Gospel*, according to the *Etymologie* of the Greek name interpreted, signifieth, *a good message*, or *good tidings*.

23 For it brings unto us the good tidings, How that by the counsel of the most sacred and Holy Trinitie, Christ both God and Man was appointed to be our Mediatour and Redeemer.

24 And again, How that Christ by his most holy obedience hath perfectly fulfilled the Law for us; and merited the grace of God, remission of sinnes, the gift of the Holy Spirit, righteousnesse and life eternall for the whole world.

25 And again, How that those benefits obtained by Christ are applied unto those that beleeve, and are bestowed merely of grace.

26 Therefore, because the preaching of this Doctrine bringeth with

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most plentifull matter of joy, The Prophets and Apostles, the better to expresse it, have made choyse of these two words *Bisser* and εὐαγγελίζεσθαι, which signifie *good tidings*.

27 Some derive *Bisser* from *Basar* signifying *flesh*, which signifieth, *To declare fleshy and soft things*.

28 Others give another reason of the name: because *Bisser* signifies, *To declare joy unto all flesh*.

29 That so the condition and nature of this doctrine may be declared: How that in it all good things are freely offered unto us.

30 And again, That the condition of the hearers thereof may be expressed: How that they are flesh, and so subject to many infirmities; and therefore must not in any case neglect this so great salvation offered by God.

31 *Bisser* and εὐαγγελίζεσθαι, words of *good tidings*, are commonly used, when we hear of *enemies put to flight*, from whom there was great fear of imminent and apparent danger; and likewise when it is declared that *peace restored*. 1. Sam. 4. 17. 1. Sam. 31. 9. 2. Sam. 1, 20. 2. Sam. 4. 10. 2. Sam. 18. 19.

32 So the *Gospel* declareth unto us, That God hath *delivered us out of the hands of our enemies.* Luk. 1. 74. That he hath *delivered us from the power of darkenesse.* Coloss. 1. 13. That he hath *spoiled principalities and powers, and made a shew of them openly, triumphing over them.* Col. 2. 15.

33 Βίβλος and εὐαγγελίζεσθαι are also used, *when tidings are brought that a Child is born.* Jerem. 20. 15.

34 So in the *Gospel good tidings* are brought unto us: *Unto us a Child is born, unto us a Son is given.* Isai. 9. 6. *As many as received him, to them gave he power to become the sons of God, even to those that beleeve on his name.* John 1. 12. *That* so through him *we might receive the adoption of sonnes.* Galat. 4. 5.

35 Again these words are used, *when deliverance is declared unto captives, and consolation to those that mourn.* Isai. 61. 1, 2.

36 So in the *Gospel* it is declared unto us, That Christ hath *sent forth the prisoners out of the pit, wherein is no water.* Zach. 9. 11.

37 Hence is that most joyfull *Acclamation,* Isai. 40. 1, *Comfort ye, com-*

fort

fort ye my people, saith your God. 2. *Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished.*

38 Hence also flow these sweet *Elogies* and appellations of this Doctrine, to wit, That it is *The Gospel of the grace of God.* Acts 20. 24. The *knowledge of salvation.* Luke 1. 77. *The word of the kingdome.* Matth. 13. 19. *The power of God unto salvation to every one that beleeveth.* Rom. 1. 16. The *word of life.* Acts 5. 20. Philip. 2. 16. *The word of eternall life.* John 6. 68. *The word of salvation.* Acts 13. 26. *The word of reconciliation.* 2 Cor. 5. 19. *The law of the spirit of life.* Rom. 8. 2. *The Gospel of our salvation.* Ephes. 1. 13. *The promise of inheriting*, or heirship. Rom. 4. 13. *A well of water springing up into everlasting life.* John 4. 14. *Green pastures, still waters.* Psal. 23. 2. *A table prepared, a cup that runneth over.* 5. *A rod, and staff.* 4. *The savour of life unto life.* 2 Cor. 2. 16.

39 Therefore that joyfull voice of the *Gospel* is not to be changed into the voice of the *Law* accusing and terrifying.

40 Which thing they do, whosoever dispute that the Law delivereth imperfect precepts onely concerning outward works, to be performed out of fear: And that the Gospel sets before us precepts more severe, more excellent and perfect.

41 As if the *Law* were not long ago *a yoke, which our fathers were not able to bear*, Acts 15. 10. *The yoke of burden, the staff of the shoulder, the rod of the oppressour*, Isai. 9. 6. in so much that we stood in need of another Law-giver.

42 Therefore we are to seek out other differences of the *Law* and the *Gospel*, which the Scripture expresseth thus:

43 The *Law* is in some sort *known by nature*. Rom. 2. 14, 15. The *Gospel* is *a mysterie* altogether hidden from our reason *Rom.* 16. 25. 1. *Cor.* 2. 7. *Ephes.* 1. 9. *Coloss.* 1. 26.

44 The *Law* is the *doctrine of works*, and preacheth unto us what we are to do: The *Gospel* is the *doctrine of faith*, and preacheth unto us what is already done, that is, declareth unto us, That *Christ* hath performed for us what the *Law* requires. *Rom.* 8. 4.

45 The

45 The *Law* requires of every man perfect *obedience* to all Gods commandments: But the *Gospel* requires *faith*, teaching us to beleeve on Christ our Mediatour.

46 The Law *hath concluded all under sinne.* Galat. 3. 22. *That all the world may become guilty before God.* Rom. 3. 19. *The Law worketh wrath.* Rom. 4. 15. It makes us subject to *the curse.* Galat. 3. 10. Therefore it is the ministerie of death and condemnation. But the *Gospel* is the word of salvation, peace and reconciliation.

47 Therefore the doctrine both of the *Law* and of the *Gospel* is busied about sinne, but yet in a different manner.

48 The *Law* layeth open, accuseth, and condemneth sinne: But the *Gospel* pointeth at him which made satisfaction for sinne. And therefore it covereth, taketh away, and remitteth sin.

49 The *promises* of the *Law* require perfect *obedience of works*: But the *promises* of the *Gospel* are of *free grace.*

50 Hereupon it is, that the *promises* of the *Law* do nothing profit us, by reason of the weakneſſe of our flesh. *Rom.* 8. 3. But *in Christ all the promises*

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of God are Yea and Amen. 2 Cor. 1. 20.

51 The *Law* sheweth unto us what are good works; but it doth not give us strength and power to do them. The *Gospel* containeth the promise of the Spirit of renovation, which *writeth the Law in our hearts.* Jerem. 31. 33.

52 Both these benefits therefore, to wit, of *Justification* and *Renovation* belong unto the *Gospel:* Grace, and the gift by Grace, the imputation of Christs righteousnesse, and the donation of the Holy Ghost.

53 But yet they are not to be confounded: Neither is *Justification* to be placed in *Renovation*: for *Renovation* is the *consequent* of *Justification*, and not the cause.

54 For God doth not receive us into grace, and justifie us, for our *Renovation* or *Inchoate obedience:* but being justified and received into grace, he reneweth us by his holy Spirit, that our *obedience*, according to the *Law*, may be *Inchoate.*

55 Which *Inchoate obedience* although it be imperfect, and many wayes polluted and defiled: Yet the *Gospel* teacheth us that it pleaseth God, in as many

many as are justified by faith in Christ.

56 The *Law* is to be thundered out to those that are secure, and unto hypocrites: But the *Gospel* is to be preached to those that are contrite, and broken in heart.

57 The *Law* bridleth and keepeth in the *Old man*: But the *Gospel* keepeth the *New man* under grace.

58 And because the regenerate are not altogether freed from the old flesh, but there remaineth still in them a fight between the flesh and the Spirit, *Gal.* 5. 17. therefore also they stand in need of the ministerie of the Law.

59 And that for a twofold end: That the flesh or the *Old man* may be in them kept under: and that the *New Man* may learn, in what works to exercise himself.

60 But it is very worthy to be noted and observed, That the *promises* of the *Gospel* are *universall* in a twofold respect: both in respect of the *Time*, and also in respect of the *Object*.

61 By the *Universalitie of time* we understand, That it is one and the same Gospel by which all the saints of all ages from the beginning of the world are saved.

62 *Jesus*

62 *Jesus Christ the same yesterday, and to day, and for ever.* Hebr. 13. 8. Therefore the Passion of Christ was usefull and profitable, before he suffered.

63 For he is *the Lamb slain from the foundation of the world*, Revel. 13. 8. that is, in respect of *Gods eternall decree*, in respect of his *promises*, in respect of the *types*, and in respect of the *efficacie*.

64 Therefore *we beleeve*, with the Apostle, *that through the grace of our Lord Jesus Christ we shall be saved even as our fathers*. Act. 15. 11.

65 Neither onely in the New Testament, but also in the Old, as many as seek for righteousnesse and salvation in the works of the Law, *are under the curse*. Gal. 3. 10.

66 Presently after the fall there was a promise made, That the seed of the woman should bruise the serpents head. *Gen.* 3. 15. Which was the *first Gospel*, by which our first parents were supported and sustained.

67 How this promise was in after times more clearly expounded and repeated by Divine revelation made unto the Patriarchs and Prophets, it is excellently

lently well declared by *Chemnitius, part. 2. loc. pag.* 579, &c.

68 And as the *Gospel* is *one*, so is *faith one*, and the *way* and *means* of attaining *righteousnesse* and *salvation* is also *one*.

69 And therefore it is but a mere fiction, & without any ground of truth, That men were saved in the time of Moses, by the Law of Nature; after the time of Moses, by the Leviticall Law; and in the New Testament, by the Evangelicall Law.

70 And that likewise is false, which is said by some, That the latitude of the Law with the Old Testament, and the Gospel with the New, is equall: if the meaning be this, That whatsoever is propounded in the Old Testament appertaineth unto the Law, and whatsoever is propounded in the New appertaineth unto the Gospel.

71 For *the Gospel* was *promised before by the Prophets in the Holy Scripture.* Rom. 1. 2. And *To him give all the Prophets witnesse, That through his name, whosoever beleeveth in him shall receive remission of sinnes.* Acts 10. 43.

72 In a word, whatsoever the *Prophets*

phets foretold should come to passe, the same do the Apostles declare to be fulfilled.

73 By the *Universalitie* of the *Object* we understand, that the promises of the Gospel belong unto all men.

74 But here we must distinguish between *the Promise*, & the *Application* of the promise. The *Promise* belongeth unto all men, but the *Application* of the promise is only made unto those that do beleeve.

75 For the question is not here, Whether all men are actually made partakers of the benefits of the Gospel, which by the preaching thereof are offered unto all: for it is too manifest to be denied, That all men are not partakers of them:

76 But the question is, Whether the promises of the Gospel, of themselves, and in themselves are universall, or else so restrained that by the counsel and decree of God they belong not but to some certain men absolutely chosen, by the good will and pleasure of God, before others.

77 For answer hereto we say, That God doth seriously desire the salvation of

of all; That Christ made full satisfaction for all; and therefore That God doth by the Gospel seriously offer the benefits of Christ unto all.

78 Christ commandeth his Apostles *to go and preach the Gospel to every creature.* Mark 16. 15. Therefore it is his will, that they preach the Gospel every where all abroad unto all, and offer it unto all; and in the Gospel, the benefits of his death and passion; and in them, remission of sinnes; and in remission of sinnes, the grace of God; and in the grace of God, salvation, and everlasting life.

79 Whosoever therefore beleeveth (that is, Whosoever by faith, which by the preaching of the Gospel the Holy Ghost worketh in all those that heare, and do not stubbornly resist, receiveth the benefits which are offered unto him) *he shall be saved.* Mark 16. 16.

80 Therefore God offereth the *Gospel* unto all to this end, That by the hearing thereof, they may *conceive Faith*, whose *Forerunner* is *Contrition*, and whose *Followers* are *Good works*, which are the *fruits* of *Renovation*, and *Faith* kindled by the Holy Ghost.

81 But by the *Consequent* and *Judiciall*

diciall will of God, the preaching of the Gospel becomes unto some *the savour of death unto death.* 2. Cor. 2. 16.

82 Concerning this *Universality* of *Object*, it is to be marked and observed, that it doth not exclude *Faith*, but rather include it.

83 For *Faith* and the *Promise* are as *Correlates*, they have relation one to the other.

84 Whereupon the doctrine of the Gospel is called *the word of Faith.* Rom. 10. 8. 1. Tim. 4. 6. And again, *Gal.* 3. 2. it is called *the hearing* and preaching *of Faith.*

85 Which *condition* of *Faith* is not *Aitiologicall*, or shewing the cause; as the *promises* of the *Law* are *Conditionall*: but it is *Syllogisticall*, or shewing the instrument: For the manner and instrument is expressed by which we come to embrace the good promises.

86 The *voice* of the *Law* is, If thou shalt perform perfect obedience, thou shalt be saved: Here the *Condition* is *Aitiologicall*, or *Causall:* because perfect obedience is the cause for which eternall life is promised to those that keep the Law.

87 But the *voice* of the *Gospel* is,

If

If thou dost beleeve, thou shalt be saved: Here the *Condition* is *Syllogisticall*, or *Instrumentall*: because the Gospel pronounceth that we are justified before God, and saved, not *for* Faith, but *by* Faith.

88 By the definition of the Gospel it is easie to be understood, whether, to speak properly, the Gospel be the preaching of repentance or no.

89 When the *Gospel* is taken *generally* for all the doctrine preached by Christ and his Apostles, it is most true, that the *Gospel* is the *preaching* of *Repentance.*

90 Moreover, The Gospel doth onely declare the grace of God to those that repent, that is, to those that are humbled through the acknowledgement of their sinnes, and the sense of Gods wrath.

91 And inasmuch as it pronounceth that salvation is to be sought for onely in Christ, it presupposeth that without Christ all is concluded under sinne.

92 Besides, The Gospel doth demonstrate and expound unto us many places in the Law, which we cannot easily and evidently gather from the Law it self.

93 In

93 In this ſenſe therefore and in theſe reſpects the Goſpel may be ſaid, and truly underſtood to be the preaching of Repentance: But yet we muſt know that the proper doctrine of the Goſpel is about the free remiſſion of our ſinnes through Jeſus Chriſt.

94 Thou wilt ſay perchance, *Faith* is by the *Goſpel*: Therefore unbelief is reproved by the Goſpel: For the Law knew not Chriſt to be the Mediatour.

95 I anſwer: The *Law* bids us beleeve all the word of God. The Goſpel propoundeth unto us this word, That Chriſt dying on the croſſe for our ſinnes is become our righteouſneſſe before God. Let the Law conclude: Therefore beleeve this word of God.

96 The *Law* reproveth all ſinnes; therefore alſo unbelief: The Goſpel declareth by the *Antitheſis* thereof, that not to beleeve on Chriſt the Mediatour is a ſinne and the head of all ſinne: as *Chemnitius* teacheth *p. 2. loc. pag.* 570. The *Law* concludeth: Therefore for this ſinne thou art accuſed and condemned.

97 In this ſenſe ſaid holy *Luther*, That the *Law and the Goſpel*, in the practice,

practice, are more nearly conjoyned then any *Mathematicall* point.

98 And yet the *proper work* of the *Law* remaineth, which is, To reprove sinne, to work wrath, and to condemn: But the *proper work of the Gospel* is, To comfort, to raise up, and to save.

99 When the *Law* propounds the *Major*, *Whosoever stealeth, is under the curse*: The *Conscience* of the *Theef* assumeth the *Minor*, *But I have stolen*. Hereupon the *Law* inferreth the *Conclusion*, *Therefore thou art under the curse*.

100 Here the whole *Syllogisme* accusing and condemning is attributed to the *Law*, although the *Conscience* of the *Theef* make the *Assumption*.

101 So again the *Law* propoundeth this *Major*, *Whosoever is under sinne, is under the Curse*: The *Gospel* propoundeth the *Minor*, *But whosoever doth not beleeve on Christ, is yet under sinne, and the wrath of God abideth on him*. John 3. 36. Hereupon the *Law* inferreth the *Conclusion*, *Therefore he is under the Curse*.

102 Here again the whole *Syllogisme* accusing and condemning is attributed to the *Law*, although the *Gospel* make

make up the *Assumption.*

103 The Law *concludeth all under sinne.* Galat. 3. 22. Whosoeuer therefore doth not beleeve the Gospel, which pointeth at Christ, he is under the curse of the Law; and over him doth the Law exercise the office of accusing and condemning, with all severitie and rigour.

104 Therefore the *Accusation* of *Unbelief* belongeth to the *Law*, as it is illustrated by the light of the *Gospel.*

105 Hereupon holy *Luther* writing upon *Genesis, cap.* 22. *f.* 303. saith thus, That the work of Faith on Christ, and the sinne of Unbelief opposite unto it, are reduced to the first commandment.

106 The Lord Jesus by the voice of his Gospel lift up our hearts, and uphold us in all tentations, and specially in the houre of death. *Amen.*

CHAP.

CHAP. XIII.

Wherein are contained *Theologicall Aphorismes* concerning *Repentance*.

THe *Practice* of the *Law* and the *Gospel* consists in *Repentance*.

2 For it is not enough for us to know what is the *Office* of the *Law*, and what is the *Office* of the *Gospel*: but the *Practice* of them both is required at our hands. *Theologie*, or Divinitie, is a *Practicall* Doctrine.

3 *Repentance* is attributed either unto *God*, or unto *Men*.

4 It is attributed unto *God* after the manner of men, not that it is in God: It is in God *Figuratively*, not *Properly*; in *Effects*, not in *Affect*. We see the *Effects* of it: God feeleth no such *Affect* or *Passion* in himself.

5 For as the *Anger* of God is no pertur-

perturbation of his mind, but the judgement by which he inflicts punishment upon sinne: so the *Repentance* of God is his immutable disposition of things mutable. *August. 15. de Civitate Dei, cap. 25.*

6 Gods thoughts are not as mans thoughts, as if he at any time altered his purpose, neither is he angry as one that is mutable: but these things are therefore written, that we may thereby learn the grievousness of our sinnes. *Ambr. lib. de Noe & Arcâ, cap. 4.*

7 *Repentance* is attributed to men in a farre different sense than it is to God. For *God is not a man, that he should repent.* 1. Sam. 15. 29.

8 *Repentance*, so as it is attributed to man, is in Scripture taken two wayes, either *Totally* or *Partially*. *Totally*, for the whole Act of *Conversion*: *Partially*, for Contrition onely. The force and meaning of the word doth incline rather to the last sense. For *To Repent*, is as much as to be ashamed and grieved for some thing committed. *Gell. 19. cap. 1.*

But as it is used in Scripture, and

receives

received by our Churches, it is to be taken rather in the former sense.

Wherefore some of the Ancients, instead of *Repentance* thought it fitter to use the word *Resipiscence*, which signifies amendment, returning unto one's self again, and after going astray coming into the right way again. *Tertull. 2. contra Marc. Lactant. 6. Instit. cap. 24.*

The *Hebrews* call it by a most apposite and fit name *Theschubah*, which the Greeks call Ἐπιστροφὴν, and we call *Conversion*.

Phavorinus expounds this well after this manner, That it is *A Conversion from sinnes and offenses unto the contrary good.*

Understand *Goodnesse* it self, and the true and chief good.

But *Damascene* expounds it exceeding well, That it is *A returning from that which is against nature, unto that which is according unto nature, and from the Devil unto God.* De Orthod. fide, 30.

That which we call *Penitence* or *Repentance*, is by the Greeks called Μετάμελεια, and Μετάνοια, that is *Grief* for what is past, and *Change of*

mind for the time to come.

18 But yet so, that Μετάμελος (which is grief of minde: *not mixed with faith.* Heb. 4. 2.) doth answer *Penitence* or *Repentance* which is taken for *Contrition* onely: And Μεταμέλεια (which is *Repentance unto salvation not to be repented of.* 2. Cor. 7. 10.) doth answer *Penitence* or *Repentance* as it is taken *Generally.*

19 And yet this difference is not alwaies constant, and every where to be found, as it appeareth out of *Matt.* 21. 29. and *Heb.* 12. 17.

20 But yet most an end Μετάνοια noteth true and saving *Repentance*, and Μεταμέλεια, false *Repentance*, and such as leadeth to destruction.

21 That false *Repentance* is twofold: One is *Hypocriticall*, and counterfeit consisting merely in outward shew and appearance, which the Prophet calleth *Theatricall*, to be seen of men: which Christ himself expresseth in the *6 of Matth. vers.* 1. where he forbiddeth *To do alms before men to be seen of them.* And, in the 16 verse, he saith that some *fast and are of a sad countenance, that they may appear unto men to fast.*

22 The

22 The other is but *Lame Repentance* and by the halves, deploring sinne, but *without grace* and *faith.*

23 But true and saving *Repentance* consists in serious *Contrition* and *Faith.*

24 Some call it *Evangelicall:* But here we must adde this explication, That in respect of the better part, that is, Faith, which is from the Gospel, it is so called.

25 True Repentance *is a motion of the heart, kindled by the Holy Ghost, by which a man coming to the knowledge of his sinnes and the wrath of God, doth earnestly grieve; and by faith in Christ, who made satisfaction for his sinnes, is again raised up, being certainly perswaded that for Christ his sake his sinnes are forgiven.*

26 For *Repentance* is a kind of *Conversion from darknesse to light, and from the power of Satan unto God.* Acts 26. 18.

27 Therefore the *Term from whence,* is our *sinnes;* from the consideration whereof there ariseth *Contrition:* and the *Term unto which,* is *God;* unto whose Mercie we have accesse by the merit of Christ.

28 As many *Kinds of Celestiall Doctrine* as there are, by the ministerie whereof God preacheth unto men *Repentance* and *Remission* of sinnes, and worketh the same in men; so many are the *Essentiall parts* thereof: But there are *two kinds* of *Celestiall Doctrine*, to wit, the *Law* and the *Gospel*. Therefore also there are *two parts* of *Repentance*.

29 Each of these Doctrines hath its proper and peculiar effect in the conversion of man: The *Law* striketh terrour and terrour, whilest it manifesteth sinnes, and the wrath of God against them: The *Gospel* giveth comfort, whilest it sets before the man that is contrite, Christ the Mediatour, the Lambe of God which taketh away the sinnes of the world.

30 These *Effects* of the *Law* and the *Gospel*, although they be distinct, yet they both concurre in this, to make up the complement and perfection of Repentance.

31 We do not call good works, or new obedience, a part, but the *Fruits worthy of Repentance*, as the Scripture witnesseth. *Luke* 3. 8. *Acts* 26. 20.

23 Some dispute, That there are two

wo parts of *Repentance*, to wit, *Mor-ification* of the flesh, and *Vivificati-n* of the Spirit.

33 For my part, I am not against them, if by *Mortification* they under-tand *Contrition* or grief conceived up-on the acknowledgement of sinnes, and the sense of Gods wrath: and by *Vivi-ication* likewise, *Consolation*, which is rom Faith.

34 But if they understand that per-petuall studie of the converted and re-generate in mortifying the old man, nd following the fruits of the Spirit: Then I say it belongs to new obedi-nce.

35 Which forasmuch as it is not perfect in this life, therefore *The whole life of a Christian man is* called a continued act of *Repentance*. Luther. *in prim. suis propos. de Indulg. th.* 1.

36 Those three parts of *Repentance* according to which it is divided into *Contrition* of heart, *Confession* of mouth, and *Satisfaction* of work, have no place n that saving and inward *Conversion* unto God, by which we return unto God: but they have place onely in that publick and *Ecclesiasticall Penance* used by the Ancients.

37 For in time past those which by their publick offenses had given scandal unto others, and were therefore excluded out of the communion of the Church, were required to give publick testimonie and signes of their repentance, beside inward contrition of heart, to wit, by their sorrow, confession, and begging pardon and forgiveneſſe, &c. To give the Church satisfaction. *B. Rhenanus in Schol. ad Tertull. de Pœnit.*

38 Therefore they abuse that division, whosoever say that those are the parts of that saving Repentance by which we return unto God.

39 For from that can *Faith* by no means be excluded: for *without Faith Repentance* cannot be *Repentance unto life*. Acts 11. 18.

40 Tears are good, if thou dost acknowledge Christ. *Ambros in cap. 24. Luc. 17.*

41 But that which is annexed is farre worse, If those actions of the *Penitent* or *Repentant* are made to have the force of an Element or the *Materiall*, not onely signifying but also causing and effecting remission of sinnes, in the *Sacrament* of *Penance*: and the voice of

of the *Confessour* absolving be added hereunto as the *Formall.* Concerning which there is wonderfull great difference amongst writers.

42 For thus we should attribute unto our own endeavours and merits, that remission of sinnes which the Scripture appropriateth unto Christ, and his merit apprehended by Faith.

43 *Contrition* is required in our *Conversion*, not as the cause and merit of our reconciliation with God, but in respect of order.

44 Christ preacheth the Gospel, but it is *to the poore*; he healeth, but it is the *humble in heart*; he preacheth libertie, but it is *to the captives*; he preacheth sight, but it is *to the blind*; he preacheth binding-up, but it is *to the broken in heart.* Isai. 61. 1. Matth. 11. 5. *To the broken in heart*, that is, to those that know and acknowledge their own spirituall povertie, captivitie, and blindnesse, and therefore are contrite and broken in heart.

45 To this *Contrition* belong, *Acknowledgement* of sinne, *sense* of *Gods wrath*, *grief and anguish* of a terrified *conscience*, *detestation* and flight of *sinne*; as also outward signes of Con-

trition, *Tears*, *fasting*, *beating of the breast*, *sackcloth*, &c.

46 But there is a great difference between the *Contrition* of the *Good* and *Godly*, and the *Contrition* of the *Hypocrites* and *Ungodly*.

47 The *Contrition* of the *Godly* ariseth from the speciall operation of the Holy Ghost: but the *Contrition* of the *Ungodly* and *Hypocrites* ariseth for the most part from the old man, and from the naturall powers of free-will.

48 The *Godly* in the terrours of Conscience have an eye unto the principall *Object* of sinne, that is, God himself; and are onely grieved that they have offended him: But the *Hypocrites* contrarily are more afraid of the *judgement* of their own minds and the judgements of other men, and they are vexed more with the consideration of the *punishment*, then of the sinne.

49 The *Godly* have an eye not onely to their *Actuall* sinnes, but also to *Originall* the fountain of all *Actuall*; not onely to *outward offenses*, but also to their *inward corruptions*; not onely to the *punishments* of this *present* life, but also of the life *to come*: But

the

the *Hypocrites* make confeſſion onely of their *outward offenſes*, and that *in a negligent manner*; and for the moſt part they think onely upon the *puniſhments of this preſent life*: but if at any time their thoughts be bent upon the conſideration of eternall puniſhments, they are carried headlong into the gulf of *deſpair*.

50 The *Godly confeſſe* and acknowledge God to be juſt, & that his judgements are juſt: But it is the propertie of *Hypocrites* to *extenuate* their ſinnes, and to challenge Gods juſtice.

51 But yet, we muſt beware that we make not one *Contrition Legall*, & another *Evangelicall*.

52 For even that *Contrition* of the godly which they call *Evangelicall*, is of the *Law*, and not of the *Goſpel*.

53 Unto the preaching of the Law, God ſometimes addes reall and ocular preaching concerning the greatneſſe of ſinnes and his wrath, to wit, publick and private calamities, both upon our ſelves and others.

54 For to this end doth God ſend upon us puniſhments in this life, that he may bring us to the acknowledge-

ment and deteſtation of ſinne.

55 The *doctrine of Contrition* is perverted, if it be denied to be a part of Repentance, & terrour conceived from the threatnings of the Law: and if it be further averred, that it is a grief for ſinne voluntarily apprehended:

56 And again, if men teach ſuch doctrines as theſe, That a man yet in the old fleſh doth work together with God truly in his Converſion; That Contrition doth eſpecially belong unto the Goſpel; That it is the cauſe of remiſſion of ſinnes; and, That the purpoſe of leading a good and godly life is included in it.

57 For all theſe are averred and maintained contrary to the truth of the Holy Scripture.

58 What the *Schoolmen* diſpute concerning grief and ſorrow in the higheſt degree, *Appreciatively* and *Intenſively*: and how that the grief and ſorrow for ſinne ſhould exceed or equall the joy and pleaſure conceived in ſinne, &c. This I ſay tendeth to the butchering and ſlaughtering of ſouls.

59 The *Contrition* that is required muſt *not* be *Hypocriticall*, and *Superficiall*; but *ſerious*, and *from the heart*.

60 God

60 God forbid that we ſhould ſay that it can be correſpondent or anſwerable to the greatneſſe of ſinne, Gods wrath, and the puniſhments deſerved.

61 *God* which is offended, is an *infinite good*: the *ſinne* which is committed, is an *infinite evil*: and the *puniſhment* which is prepared, is likewiſe *infinite*.

62 How then can God who is infinite, whoſe juſtice is infinite, whoſe wrath is infinite againſt ſinne, be appeaſed and ſatisfied by a finite Contrition?

63 As concerning *Confeſſion*, take notice of theſe errours: *That a man after diligent premeditation and ſtrict examination, is bound by the Law of God to make confeſſion of all his ſinnes that he can call to mind, together with their ſeverall circumſtances, in the eare of the Prieſt*: and, *That by ſuch confeſſion as this, ſinne is blotted out*: and, *That by a little confuſion of face for the preſent, which thoſe that confeſſe their ſinnes before the Prieſt do ſuffer, they are delivered from that great confuſion which they ſhould otherwiſe ſuffer at the day of Judgement*, &c.

64 But yet there is a great deal of variance

variance and dissension betwixt those that stand for this *Confession*: For some extend this precept to *Veniall* sinnes, as they call them; and others restrain it onely unto *Mortall*. Some seek the *Originall* thereof in the *Law* of God; and others seek it in the *Constitution* of the *Church*: Some extend the force of *Contrition* to the *Remission* of the *sinne*; others restrain it to the *Remission* of the *punishment*, either in *whole* or *in part*. *Vide de hac tota* Biel. 4. *sent. dist.* 17 *q.* 1.

65 We say that private Confession is very usefull and profitable, both for the Minister of the Church, and for those that do confesse.

66 For by this means order may be taken, that those which are unworthy be not admitted unto the participation of the Lords Supper; those that are delinquent may be corrected; those that are negligent may be stirred up: to those that are terrified, remission of sinne may be preached; to those that are doubtfull counsel may be given; and that the ruder sort may be instructed.

67 Well therefore saith *D. Philip*, in his explication of the *Gospel* (*Miser.*) on the first *Sunday* after *Easter*, which

which he delivered to his Auditours the last yeare of his life, in these words. Love that custome of private absolution: For if that custome be abolished, what will the Church become? yea, saith he, that custome is a testimony that in the Church there is remission of sinnes.

68 Neither do we mislike the reckoning up of certain sinnes, especially those which most trouble the conscience.

69 But yet we altogether deny that the reckoning up of all sinnes is necessarie by the Lawe of God.

70 Neither do we acknowledge any merit of confession for the obtaining of remission of sinnes.

71 Some indeed there are that teach such a kind of satisfaction by which a man may satisfie either for the sinne or at least for the temporall punishment due unto it; and that by indulgencies he may be freed and delivered from it: but if he do not fully satisfie, that then he is to sweat it out in *Purgatorie*.

72 But we acknowledge no other satisfaction but the satisfaction of Christ: and we say that sinne is forgiven

given to the penitent freely for the satisfaction of Christ.

73 The calamities which God sends upon the godly after their reconciliation with him, are not properly to be called *punishments* as of an angry and severe Judge, but rather fatherly *castigations*.

74 Which *castigations* are not therefore imposed upon them, as if by suffering them they could make recompense and satisfaction for their sinnes: but *That they may more and more detest sinne; that the fear of God may increase in them; That they may shake off securitie; That they may mortifie the flesh with the lusts thereof; That thereby they may understand that otherwise they should perish for ever, were they not received into grace through Christ their Mediatour; That they may be humbled under the powerfull hand of God*; and, *That others may be put in mind of Gods judgement against sinne*.

75 In a word, *That there may increase in them Patience, Hope, Desire of eternall Life, Prayers, Mortification of the old Adam*, &c.

76 Admirable well speaks *Nazianzen* of the *calamities* of the *godly*,

That

That they are *bitter arrows sent by the sweet hand of God*, In Σχέλ.

77 Thus much concerning *Repentance*, which we may very well call the *Haven of Salvation*, with *Lactantius 6. Div. Institut. cap. 24.* God, saith he, knowing our great weakneſſe and infirmitie hath in his pitie opened unto us the *Haven of salvation*, that the medicine of *Repentance* might remedie the neceſſitie whereunto our frailty is subject.

78 Which that we deferre not, many things there are which ought to invite us: *There is no acceſſe unto the grace of God but by the way of Repentance.*

79 *The impenitent heart treaſureth up unto it ſelf Gods wrath: and an impenitent life is the ſlaverie of the Devil.*

80 *we are not certain that we ſhall live till to morrow: why then do we deferre our Repentance till to morrow?*

81 *Late Repentance is ſeldome true:* and they which perſevere in their ſins even to the end of their life, are not ſaid to leave their ſinnes; but their ſins are ſaid to leave them.

82 *Convert us*, O Lord; and we ſhall

shall be converted: and what we cannot do of our selves, that work then in us by thy Holy Spirit. *Amen.*

CHAP. XIV.

Wherein are contained *Theologicall Aphorismes* concerning *Faith*, *Whereby we are justified before God.*

1 FAith is not onely a *knowledge* and *Assent*, but also a *Sure Confidence.*

2 That it is a *Knowledge*, it is manifestly shewed by these appellations, whereby it is denoted unto us in Scripture, of *Science*, *Wisdome*, *Understanding*, *Light*, &c.

3 Neither can *Sure Confidence* of heart be carried to an *Object* not known to the Understanding.

4 Away then with that *Implicite Faith*,

Faith, by which we are freed from this labour to *try the Spirits, whether they be of God* or no. 1. *John* 4. 1. And, to *beware of false Prophets*. Matth. 7. 15.

5 Away with that fiction and new invention, *That Faith is better defined by Ignorance then by Knowledge.*

6 For though *Faith* be not a Knowledge drawn from principles of reason, and built upon them: yet it is the light of Knowledge arising from the revelation of God by the Gospel. *In this light do we see light.* Psalm. 36. 9.

7 Manifest it is, that *Faith is an assent*, and *approbation*: For it is not sufficient to know what God hath revealed, but we must also give assent and approbation to what God hath revealed.

8 That *Faith* is a *Sure Confidence*, it is manifestly shewed by these appellations whereby it is denoted unto us in Scripture, viz. *Substance*. Hebr. 11. 1. *Assurance*. Hebr. 10. 22. *Confidence*. Ephes. 3. 12. *Boldnesse*. Heb. 16. and in many other places.

9 The same also is declared by the *Practicall Descriptions* of *Faith*. The *Faith* of *Abraham* is thus described: That *he against hope beleeved in hope.*

Rom.

Rom. 4. 18. That *he was not weak in Faith.* 19. That *he staggered not at the promise of God through unbelief, but was strong in Faith, giving glory unto God.* 20. That *he was fully perswaded that what he had promised he was also able to perform.* 21.

10 The *Faith* of the *woman* which was troubled with the *issue* of bloud, which Christ so commendeth, is thus described: That *she said within her self; If I may but touch his garment, I shall be whole.* Matth. 9. 21.

11 The *Faith* of the *Canaanitish woman*, the greatnesse whereof Christ proclaimeth, is thus described: That she fought and struggled within her self, against the tentation about the deferring of help, the particularitie of the promises, and her own unworthinesse. *Matth.* 15. 22, 23, &c.

12 So Faith *receiveth Christ.* John 1. 12. It is the Spirituall food of the Soul. *John* 4. 14 *John* 6. 35. *Revel.* 21. 6. It is the *Seal* of Divine promises. *John* 3. 33. It is the beholding of Christ hanging on the crosse. *Joh.* 3. 15. These things certainly cannot be attributed to a bare knowledge.

13 Adde hither, that they are *Oppo-*

sites

ſies under the ſame next *Genus*: Unto Faith there is oppoſed not onely Ignorance and Darkneſſe of underſtanding, but alſo Little Faith, and Fear. *Matth.* 8. 26. Wavering or Doubting. *Matth.* 14 31. Fear. *Luke* 8. 25. Staggering through unbelief. *Rom.* 4. 20.

14 The *Adequate Object* of *Faith* in reſpect of *Knowledge* and *Aſſent*, is the *word* of God contained in the Prophetical and Apoſtolicall Scripture.

15 Whatſoever is without the *Sphear* or compaſſe of this *Object*, cannot be a foundation or ground of Faith.

16 Therefore farre be it from us to beleeve or to be perſwaded that traditions are to be received of us with the like affection and pietie as the written Word of God.

17 Neither can humane reaſon be the meaſure and rule of Faith; but it is to be conformed according to the preſcript of the Word. For *every thought is to be brought into captivitie to the obedience of Chriſt.* 2. *Cor.* 10. 5.

18 The *Adequate Object* of *Faith* in reſpect of *Confidence*, is *Chriſt* the *Mediatour* and *Redeemer*, or, which is all one, The promiſe of the Goſpel concerning the ſatisfaction and merit of Chriſt.

19 But

19 But yet we deny not but that *Faith* also doth apprehend the promises concerning other Spirituall and Corporall goods: Yet in this respect it doth not justifie.

20 For it is necessarie that first it rely on Christ, and seek reconciliation in him and by him, before it can apply unto it self the other promises of God.

21 For *in Christ* alone *are all the promises of God Yea and Amen.* 2. Cor. 1. 20.

22 But *Faith* doth justifie, inasmuch as it apprehendeth the Merit of Christ offered unto it in the word of the Gospel.

23 Those things which in Scripture are set before us to be beleeved are indeed of diuers kinds: But yet *Christ* as concerning his Office of Mediatourship is the *Scope* and *end of* all *Scripture*; as *in the volume of the Book is written of him.* Psal. 40. 7.

24 So also *Faith* doth in such manner assent unto the whole Word of God, that chiefly it hath respect unto the promise of grace propounded in the Gospel.

25 Now if *Faith* be a *Sure Confidence*, relying on the merit of Christ:

It

It followes, That a man which doth truly beleeve on Christ may and ought certainly resolve, that for Christ his sake his sinnes are forgiven him; that God is mercifull unto him; and that he shall be made an heir of everlasting life.

26 And this, the firmnesse of Gods promises, the certainty of his oath, the truth of the Holy Spirit witnessing and sealing the infallibilitie of Gods promise concerning the hearing of our prayers, and the propertie of true Faith, do evidently prove.

27 Hither may we adde very fitly that most excellent place of Saint *Bernard*, *Serm. 3. de fragm. sept. miser.* Where he saith thus, *I consider* three things in which all my hope consisteth; to wit, *Gods Love* in my adoption, the *Truth* of his promise, and his *Power* of Performance. Therefore let my foolish cogitation murmur as long as it list, saying, *Who art thou?* and, *What is that glory?* or, *By what merits dost thou hope to attain it?* For I can answer with sure Confidence, *I know on whom I have beleeved, and I am certain, that in his Love he adopted me; that he is true in his promise; and that*

he

he is able to perform it. This is the *Threefold cord* which is not easily broken, which God letteth down from heaven unto us into this prison: which I pray God we may apprehend and firmly hold, that it may raise us up, and draw us unto the sight of the great God of glory.

28 This true and saving *Faith* is *the* free *Gift of God.* Ephes. 2. 8. Phil. 1. 29. *The Operation of God.* Colos. 2. 12. Whose *Authour and Finisher* is Christ. *Hebr.* 12. 2.

29 Therefore *Faith* is not the merit of works foregoing, but the foundation of works following.

30 Neither doth God immediately work it in our hearts; but the Holy Ghost by the Word of the Gospel, as by an heavenly light, doth kindle the light of Faith in our hearts, which by nature are altogether dark. *Faith cometh by hearing, and hearing by the Word of God.* Rom. 10. 17.

31 Unto the *word* there are also added the *Sacraments*, which serve for means to beget and nourish *Faith* in us.

32 Therefore to look for heavenly raptures, without and beside the Word

of God, is the propertie of those that will not be contented with the means that God hath instituted and ordained.

33 *True Faith* is not dead. *Jam.* 2 17. For the Spirit of God worketh it in our hearts by the lively Word of God.

34 Yea rather it is *Operative* and *working*. Galat. 5. 6.

35 That *Energie* or working of *Faith* is *Twofold: One*, by which it relieth on Christ the Mediatour declared in the word of the Gospel, and apprehendeth and layeth hold on his benefits; and *Another*, by which it worketh through Love.

36 When as we say then, that *Faith doth justifie*, and *Faith alone*: we are to expound these two propositions.

37 *Faith doth justifie*; not in respect of the excellencie or dignitie thereof, nor in respect of the latter *Energie* or working: but because it apprehendeth and layeth hold on Christ the Mediatour.

38 Therefore there is no reall difference between these, Whether we say that *Faith* doth justifie, as some say, *instrumentally*; or, as others, *Formally*.

39 In

39 In the former acception, it is taken for the *Gift of God*, kindled in the heart by the Gospel, or the faithfull heart: and so it is an *Instrument* by which Christ is apprehended.

40 In the latter acception, it is taken for the very *Apprehension of Christ by Faith*: and so it is the *Formall cause*, that is, the reason and manner of our *Justification*.

41 Neither is there any reall difference, whether we say, as some do, that *Faith* doth justifie *Formally*; or, as others, that it is *Christ*; or, as others, that it is *Christs merit*.

42 For it is all one as if you should say, *Faith, which apprehendeth Christ, doth justifie*; or, *Christ being apprehended by true Faith is our justification*; or, *The merit of Christ through Faith is imputed unto us to justification*.

43 For the proper *Object* of saying *Faith* is *Christ* with his merit: and again Christ doth nothing profit us, unlesse through Faith his righteousnesse be imputed unto us.

44 To speak properly then; The *Formall cause* of our *Justification* is *Christs righteousnesse*, that is, his active

nd passive obedience apprehended of
s by Faith, and by God imputed unto
us.

45 God in his *Judgement* doth ex-
act of us an account of all his gifts be-
stowed upon us, that is, of that perfecti-
on & integritie in which we were crea-
ted after his Image.

46 But he found not in us that in-
tegritie, wisdome and righteousnesse
wherein we were created; but in stead
thereof, sinne and iniquitie: for which
by the Law, which is the rule of justice,
we are accused and condemned.

47 But here the free *Mercy* of God
steps in unto judgement, and exhibi-
eth unto us Christ our Mediatour and
Redeemer: He taketh from us that
which is ours, that is, sinne and iniqui-
ty; and bestoweth upon us that which
is his, that is, his obedience which he
performed unto the Law.

48 From this foundation, *God* who
is both *Mercifull* and *Just*, by a most
excellent temper of his mercie and
justice, imputeth not unto us our sins,
but *imputeth* unto us *Christs righteous-
nesse*, through *Faith*, which resteth and
relieth upon *Christ* as the onely *Pro-
pitiatorie*.

49 This *Imputation* of *Christs righteousnesse* unto us through *Faith*, is as true and reall, as it is true that Christ took upon him our iniquities. *Isai.* 53. 5.

50 *Remission* of *sinnes* is grounded on *Christs righteousnesse*: For God doth not remit sinnes out of errour or ignorance, levitie or negligence, but for Christ apprehended by Faith.

51 And thus the *Justice* and *Mercie* of *God* shew themselves in our *Justification*. His *Justice* shineth in that most perfect satisfaction which Christ made for our sinnes: His *Mercie* appeareth in his acceptation of Christs satisfaction, and the applying of it unto us through Faith.

52 Again, the *Imputation* of *Christs righteousnesse* is made, in that our sinnes are remitted: for the guilt of the person cannot consist with the imputation of Christs righteousnesse.

53 Therefore, as *Originall sinne* is not onely a want or privation of *Originall righteousnesse*, but also an *evil Concupiscence*: So likewise our *Justification* before God consisteth in the *Remission of sinnes* and the *Imputation of Christs righteousnesse*.

54 With

54 With this *Remission* of sinnes, *Imputation* of Christs righteousnesse, *Regeneration*, and *Adoption*, there is alwayes joyned *Renovation* by an inseparable union: For Christ doth not onely bestow upon us his righteousnes, but his Spirit also, which reneweth our nature.

55 But yet our *Justification* before God doth not consist in both these joyned together.

56 But *Renovation* is a *Consequent* of *Justification*: and, because through the imbecillitie and weakneſse of our nature it is never full and perfect, therefore we cannot attribute unto it the glory of righteousnesse, as if it were able to subsist before Gods judgement.

57 And this is it which we labour to shew, when we say that we are *justified* by *Faith alone*.

58 Where the word *Alone* doth not determinate *Faith* the *Subject*, as if justifying faith were at any time alone, and separate from Charitie, and other Christian vertues.

59 For *True Faith* is a *lively Faith*, and not a dead *Faith*: It worketh by Love, and is not without works.

60 But that *Exclusive* particle, or word *Alone*, doth determinate the *Predicate*; because the *Righteousnesse* of *Christ* alone (the power of apprehending whereof belongs to *Faith* alone, and not to works) is *imputed* unto us to *Justification*.

61 We do not deny then that the Holy Spirit doth kindle new motions in the regenerate, and that those that are justified do walk in good works.

62 Nay rather we say plainly, Where there are not those *new motions* stirred up by the Holy Spirit, neither is there true *Faith* as yet kindled. We say plainly, that *Good works* must follow in those that are justified.

63 But this it is which we deny, That either these new motions are habituall righteousnesse of force before God; or that these good works are actuall righteousnesse, on which we may rely before Gods judgement.

64 But indeed all the certitude of our confidence is in the precious bloud of Christ. *August. In Meditat.*

65 For wo unto men even of the best and most laudable life, if God setting aside his mercie, proceed to their examination in his justice.

66 We

66 We therefore urge *Exclusive* particles *in matter of merit*, in *application*, and in *form* of *justification*:

67 For fear lest that works should seem to be set up, either as the merit, or means, or form of our Justification before God.

68 But it is the grace of God onely, which through Christ alone by Faith alone apprehended, doth justifie us.

69 *The end* of this saving *Faith* is the *salvation of* our *souls* and life everlasting. 1. *Pet.* 1. 9.

70 For *by Faith we have* not onely *accesse unto grace*, but we also *stand* in grace. *Rom.* 5. 2. And we *are kept by the power of God through Faith unto salvation.* 1. Pet. 1. 5.

71 But yet notwithstanding *Faith* can be no more separate from *Love* and *Charitie*, then the *Rayes* from the *Sun*, and the *Heat* from the *Fire*: farre be it from us to say, that Faith is formed by Love and Charitie.

72 For *Faith without works is said to be dead:* not as if works were the life thereof; but because that profession and boasting of Faith which hath not the testimonie of good works, is no better then an image or carcase

altogether without life.

73 Therefore *works* do testifie that there is true *Faith*, as *breathing* doth testifie that there is *Life*: bus yet they are not the life of Faith:

74 As good fruits do testifie that the tree is good, but do not make and constitute the tree to be good.

75 Justly therefore is it reckoned amongst those causes for which good works are to be done: that Faith and the Holy Spirit be not shaken off.

76 For the Scripture witnesseth both by word and by example, that those which through Faith in Christ are justified before God, if they afterwards cherish and make much of their sinne contrary to conscience, they do both lose Faith, and consequently also the grace of God, righteousnesse, the Holy Spirit, and eternall life, and also incurre eternall damnation, unlesse by true repentance they return again unto God.

77 Therefore let these admonitions of the Apostles alwaies sound in our eares, and sink into our hearts: *work out your salvation with fear and trembling.* Philip. 2. 12. *Let him that thinketh he standeth take heed lest he fall.*

fall. 1. Cor. 10. 12. *Give diligence to make your calling and election sure.* 2. Pet. 1. 10. *Examine your selves whether you be in the Faith, prove your own selves: Know you not your own selves, how that Jesus Christ is in you, except ye be reprobates?* 2. Cor. 13. 5.

78 The Lord *Jesus the authour of our Faith*, be also *the finisher* thereof. *Hebr.* 12. 2. To him be glory for ever and ever. *Amen.*



CHAP. XV.

Wherein are contained *Theologicall Aphorismes* concerning *Good Works*, That is,

Renovation of the man that is regenerate by Faith in Christ.

1 WIth *Regeneration* and *Adoption* by Faith in Christ, is *Renovation* alwayes joyned as an inseparable companion.

2 For even as a man by *Carnall Generation* is made partaker of *Naturall Life*, after which do follow *Naturall motions*:

3 So he that is born again of the Holy Spirit by *Regeneration*, is made partaker of *Life Spirituall*, after which do

do also follow *motions Spirituall.*

4 Neither *Generation* is without *Life*: neither *Life* is without *Motion.*

5 This inward *Renovation* is oftentimes denoted unto us by the name of *Good works*, and that by a figure which is called *Synecdoche.*

6 For *Renovation* consists not onely in *Outward good works*, and *actions transient*, but also (and that more principally) in the *Inward renewing* of the mind, will, and all the faculties of the Soul.

7 From this *Inward renewing* flow forth *Good actions*: and *Outward good works* bear witnesse of it.

8 But it pleased the Holy Ghost by the name of *Good works* to describe *Renovation*, and that for our sakes: *Because Outward good works are better known unto us, then Inward qualities of the mind, and affections of the heart.*

9 Moreover, *All the praise of vertue consisteth in action*: Therefore we are renewed by the Holy Ghost within, that the fruits of the Spirit may appear without.

10 And last of all, *By this means deceitfull Hypocrisie is excluded*, which is a counterfeit shew of inward pietie:

which indeed is none at all, unlesse it be also demonstrated by good Works.

11 As therefore *Faith* the Queen hath *Contrition* for her *Usher* or *Forerunner*, so she also hath *Good works* for her *waiting-maids* or *Followers*.

12 For *Good works* do not go before *Justification*, or before a man be *justified*; but they follow after *Justification*, or when a man is *justified*. It is the saying of *S. Augustine*, *cap.* 14. *de fid. & operibus*.

13 But, Where *Good works* appear not *without*, neither will I beleeve that there is *Faith within*. It is the saying of *John Husse*.

14 Neither is it any hard matter to assigne the cause of this neare Union, and indissoluble knot, which is between true *Faith* and *Good works*.

15 For this is the Nature of *True Faith*, That it doth demonstrate it self by Love and Charitie.

16 He that beleeveth is born of God. *John* 1. 13. He will therefore resemble the nature of his Spirituall Father. Now *God is Love*. 1. Joh. 4. 8. And, *He that loveth not, knoweth not God*.

17 *Faith is an inward, saving, and efficacious*

efficacious knowledge of God: How then can that chief good chooſe but be beloved, if it be once truly known? *If any man love me, he will keep my words.* John 14. 23. *He that hath my commandments* (ſaith our Saviour) *and keepeth them, he it is that loveth me.* 21.

18 From hence the Apoſtle concludeth: *Hereby we do know that we know him, if we keep his commandments.* 1. John 2. 3. And again, *He that ſaith, I know him, and keepeth not his commandments, is a Liar, and the truth is not in him.* 4.

19 *Faith is the ſpirituall Light of the Soul:* But, if there be *Light within*, it will ſhew forth the *Rayes without.* Matth. 5. 16. *Let your Light ſo ſhine before men,* &c.

20 *By Faith Chriſt dwelleth in our hearts.* Epheſ. 3. 17. Where *Chriſt is*, there is the *Holy Spirit*; and where the *Holy Spirit* is, there alſo are ſeen the *Fruits* of the *Spirit.*

21 *Our Faith is the victorie which overcometh the world.* 1. John 5. 4. And, What is the World? *The luſt of the fleſh, the luſt of the eyes, and the pride of life.* 1. John 2. 16. Where theſe

are

are cherished and made much of, there the world is not yet overcome; and therefore there is not true Faith.

22 *That Faith is saving and most true, which living is and conquering too.*

23 *Our hearts are purified by Faith.* Act. 15. 9. Therefore they which live in securitie, and delight themselves in filthinesse and impuritie; how can they have inward puritie of heart? For, *Out of the abundance of the heart the mouth speaketh.* Matth. 12. 14.

24 These things were thus plainly to be expounded; That we might not onely be freed from the *Tridentine* accusation, as if we preached onely Confidence and Assurance remote from all pietie; but also that all vain opinion and perswasion of Faith might be taken away from all sinners that live in securitie.

25 We may make answer to them out of S. James, 2. 26. *As the Body without the Spirit,* (that is, without breathing) *is dead: So Faith without works is dead also.*

26 Neither onely do *Good works* proceed from *Faith*; but, to speak the truth,

truth, there are no good works unlesse they proceed from Faith.

27 Seeing therefore *Faith* hath respect unto the *word* as unto its *Correlate*: Therefore the *Law* of God, or the ten Commandments are the *Rule* of *Good works*.

28 Therefore superstition and will-worship pleaseth not God, but those works onely which are done according to the Canon and rule of the morall Law comprehended and contained in the ten Commandments.

29 And we are to understand the Commandments according to the exposition of the Prophets, of Christ, and his Apostles.

30 Moreover, seeing that *Faith* doth not arise from any naturall power of free-will, but is the Gift of the Holy Ghost: Therefore from what we said, that works must proceed from *Faith*, we inferre further, That there are no works good indeed done by men, except they be regenerate by the Holy Ghost.

31 For men *by nature are dead in sinnes*. Ephes. 2. 5. Colos. 2. 13.

32 As therefore those which are not yet regenerate have no spirituall life:

So

So alſo they have no ſpirituall works pleaſing God.

33 Rightly therefore diſputeth S. Auguſtine, and with much vehemencie: *Thoſe works*, which ſeem to be good, if they be *without Faith*, they are no better then *Sinnes*, or, at beſt, but *ſhining ſinnes. Lib. 3. ad Bonifac. cap. 5.* as alſo in many other places.

34 *Anſelm* diſputeth thus, That all the life of infidels and unbeleevers is ſinne: becauſe without the chief good nothing is good. *Upon the 14 Chap. to the Romanes.*

35 Which opinion of his whoſoever hold to be cruel, they themſelves are cruel againſt the truth. *Cenſ. Colon.* pag. 29.

36 *A corrupt tree cannot bring forth good fruit.* Matth. 7. 18. So neither can a perſon not reconciled unto God be accepted of him, neither can his works pleaſe him.

37 From this Concluſion, That it is neceſſarie that thoſe works which are truly good proceed from *Faith*, we might gather many other things. For from thence it follows, That *Good works*, although they reach not to that high pitch of perfection, which is preſcribed

ſcribed in the Law, yet they are *pleaſing unto God.*

38 Chriſt apprehended by true Faith, makes a man and his works done in Faith acceptable before God.

39 And thus is that to be underſtood, which is ſaid in our Churches, That Faith is the form of Good works.

40 For this is not our meaning, That Chriſts ſatisfaction is ſo imputed to our works, that for thoſe works of ours we are juſtified before God.

41 For ſeeing that they themſelves ſtand in need of juſtification (as I may ſo ſpeak) certainly they cannot juſtifie us.

42 But this we ſay, That thoſe good works are therefore and from thence acceptable and pleaſing unto God, becauſe the perſon reconciled by Chriſt worketh good works through Faith.

43 The *Good works* of the regenerate do *pleaſe* God, but they do not *appeaſe* God.

44 To conclude: Becauſe Good Works proceed from Faith, we are not therefore by them and for them juſtified before God.

45 For what we have already obtained

ed by *Faith* in Christ, what need have we to seek for by *Good works*?

46 When the question therefore is moved, *whether we be justified by Good works, and so merit salvation*: Let us diligently examine the *Terms* and words of the *Question*.

47 *Good works* are the *works* of those that are already *justified*: Therefore they are *not works* (if I may so speak) *Justifying*. Even as fruits are good, because they are the fruits of a good tree; but do not yet make the tree good.

48 I know the common answer: It is by way of distinction, between the *First* and *Second Justification*.

49 But beside other things, even this one thing doth take away quite that distinction; whereas the Apostle denyes that *Abraham* in the very midst of his Good Works was justified before God by his Works. *Rom.* 4. 1, 2, 3. If any where, then certainly in *Abraham*, that Second Justification by Works (if there were any such) should have found place.

50 Moreover all places of Scripture which deny that we are justified by Works, overthrow that difference.

51 Our

51 Our *Good works* are due *Debts* unto God: *Luke* 17. 10. Therefore we merit nothing by them.

52 Our *Good works* are *imperfect* and unclean, forasmuch as our Renovation it self is not altogether absolute and perfect in this life: How then can we by them merit eternall life? What are all our merits to so great glory? *Bern. serm.* 1. *in Annun. Col.* 106.

53 *Good works* are the *fruits* of the *Spirit* leading and drawing the regenerate, and working effectually in them: Therefore man is so farre from meriting by them any thing at Gods hands, that he is rather indebted to God for them. *Bern. Ibid.*

54 If *Good works* could merit eternall life, then they ought and might be done to that end and with that intent, that thereby we might obtain the reward of eternall life: But works done with such intent are not truly good works. For true love is not mercenary, although it never be unrewarded.

55 So much for the *Subject* of the question. I come now to the *Predicate* or *Attribute*, which is, To justifie, and to merit eternall life.

56 But

56 But if *Righteousnesse* be by Christ, then is also *Salvation* by Christ: For, *He that beleeveth on the Sonne, hath everlasting life.* John 3. 36.

57 The nature of a merit requireth, that the work by which we merit be freely performed by us, and in no wise due from us unto him to whom it is performed: But whatsoever we do, it is but a part of that duty and service which we owe unto God: And therefore no merit.

58 Again, The nature of a merit requireth, that it be profitable and usefull for him at whose hands we are to merit: But God standeth not in need of our goods: And therefore they are not meritorious.

59 Last of all, The nature of a merit requireth, that the thing offered by us, for worth and price, be equall unto the thing which we are to receive in lieu of it: But what proportion is there between our works and eternall life? And therefore they cannot merit.

60 *Eternall life is the* free *gift of God.* Rom. 6. 23. Therefore it is not the merit of our works.

61 Thou takest from Grace whatsoever thou givest unto Merit: Away therefore

therefore with that Merit which excludeth Grace. *Bern. ſerm. 67 in Cant.*

62 We cannot merit at Gods hands ſo much as a cruſt of daily bread, but we are compelled to pray unto God every day, *Give us this day our daily bread:* How then can we merit eternall life?

63 Let others, if they will, ſeek after Merit: but let us ſtudy to find Grace. *Bern. ſerm. in nativ. Mat. Col.* 213.

64 If, what ſome call *Merits*, we will call by their proper names: They are the *Seminaries* of Faith, the *Incentives* of Charitie, the *Tokens* of ſecret Predeſtination, the *Preſages* of future felicity, the *way* to the *kingdome*, but not the *Cauſe* of reigning there. *Bern. tract. de Grat. & lib. Arbitr. ſub finem.*

65 Although yet *Good works are not neceſſarie to merit juſtification and ſalvation:* Notwithſtanding, *they are neceſſary for the regenerate.* Firſt, *in reſpect of God:* Secondly, *in reſpect of our neighbours:* And laſtly, *in reſpect of the regenerate themſelves.*

66 In reſpect of God, they are neceſ-

ſarie

ſarie many wayes. 1 *Becauſe it is Gods will and commandment,* That the regenerate ſhould walk in Good Works. 2 *Becauſe he is our Father, and we are his children;* and therefore we ought to be like unto him. 3 *Becauſe we were created to this end.* 4 *Becauſe we are redeemed by Chriſt.* 5 *Becauſe we are regenerate, and ſanctified by the Holy Ghoſt, to walk in Good works.* 6 *Becauſe we are to glorifie God by our Good works.* 7 *That the moſt Holy name of God and his word be not for our ſakes evill ſpoken of.*

67 In reſpect of our Neighbours, they are neceſſarie. 1 *Becauſe we are to help them according to our abilitie.* 2 *Becauſe we are to edifie them by our good example.* 3 *Becauſe we are to avoid ſcandal.* 4 *Becauſe we are to ſtop the mouths of Backbiters and Slanderers, by doing good.*

68 In reſpect of the regenerate themſelves, they are neceſſarie. 1 *Becauſe they are to teſtifie by newneſſe of life, that they are a new creature in Chriſt.* 2 *To prove by their walking as children of the Light, that they are delivered out of darkneſſe.* 3 *To ſhew forth the true fruits of Faith, and to*

make

make their calling and election sure. 4 To avoid the suspicion of Hypocrisie. 5 To escape pains temporall and eternall, which are the rewards of evil works. 6 That by sinne they do not shake off Faith, grieve the Holy Spirit, and lose the grace of God. 7 That they may obtain of God rewards Corporall and Spirituall.

69 Faith is exercised in Good Works, and by them increaseth, and as it were waxeth fat. *Luther in cap. 17. Gen.*

70 These things are often to be urged, and earnestly insisted upon, That we entertain not once any such thought, as if remission of sinnes, and justification by grace, were any privilege for ungodlinesse.

71 When as God of his mere goodnesse unto us in Christ doth receive us into Grace, that he may have *a peculiar people zealous of Good Works.* Tit. 2. 14.

72 Where the *Apostle*, in the verse next but one going before, maketh *three ranks* or degrees of *Good works.* For he requireth that we live *Soberly, righteously, and Godly* in this present world.

73 *To*

73 *To live Godly*, hath respect unto the *worship due unto God*, according to the first Table of the Commandments: And it comprehendeth the *Love* and *Fear of God*, *Confidence* in him, true *Invocation*, *Confession*, and *Giving of thanks*.

74 *To live Righteously* or *justly*, hath respect unto our *Neighbour*: And it comprehendeth all good offices of humanitie due unto our Neighbour, according to the second Table of the Commandments; to wit, That we give all due *Obedience* and *Reverence* to our *Superiours*, that we afford *Counsel* and *help* to our *equals*, and that we *defend* and *instruct* our *inferiours*. *Bernard. Serm. 3. de adv. Domini.*

75 *To live soberly*, hath respect unto *Our selves*: And it requireth the *Keeping of our bodies under*, and the *moderating of our passions*. There is no victorie more glorious then for a man to overcome himself.

76 After the same manner doth our Saviour, (being about to shew the manner of doing Good works, contrarie to the practice of the Hypocriticall Pharisees) He doth, I say, make *three kinds* of *Goodworks*: *Alms*, *Prayer*, & *Fasting*.

77 By

77 By the name of *Alms* (by a Figure called *Synecdoche*, by which, A part is put for the whole) we are to understand *all offices* of *Love* and *Charitie* due unto our *Neighbour*: From whence proceedeth the difference between *Corporall* and *Spirituall Alms*, comprehended in these verses;

Visito, Poto, Cibo, Redimo, Tego,
Colligo, Condo:
Consule, Castiga, Solare, Remitte,
Fer, Ora.

In English thus,

To visit sick and prisoners:
To give drink to the drie:
To feed the hungrie: To redeem
Men in captivitie:
To cover them that naked are:
Poore strangers to invite:
The harbourlesse within thy house
To lodge with thee at night.
To counsel such as counsel need:
The faultie to chastise:
To comfort such as comfort want:
To forgive injuries:
To bear with such as froward are
In their infirmitie:
To pray for such as are cast down
In their adversitie.

78 By the name of *Prayer* likewise we

we understand *all religious* and devout *service* which we owe unto *God*: For, That our *Prayers* may be *accepted* of God, and be *pleasing* unto him, it is necessarie that they proceed from true *Faith*, *Fear*, and *Love* of God.

79 By the name of *Fasting*, we understand the *keeping of our Bodies under*: For we are so to nourish our flesh, that it may serve us; and so to tame it, that it wax not proud, and lift up the heel against us, according to the counsel of *Hugo*.

80 From what hath hitherto been said, we gather this Definition. *Good works are the actions of men regenerate commanded by God, and done to the glorie of God, through Faith in Christ, according to the rule of the divine Law.*

81 That we may be rich in them, God of his infinite mercie grant unto us for Christ his sake, who is the *Authour* and *Finisher* of our *Faith* and *Good works*: who together with the Father and the Holy Ghost is to be blessed and praised world without end. *Amen.*

CHAP.

CHAP. XVI.

Wherein are contained *Theologicall Aphorismes* concerning the *Sacraments*.

1 UNto the *word* of the *Gospel* God hath added the *Sacraments*, which are the *Visible word*;

2 And, The visible signes of invisible grace. *August. Libr. 19. contr. Faust. cap. 16.*

3 For by the *Sacraments* is represented unto our *Eyes*, what by the preaching of the *word* we heare with our *Eares*.

4 The word *Sacramentum* (which we translate *Sacrament*) is extant indeed in Scripture: (I mean in the vulgar Latine)

5 But not in that sense in which it is here used.

6 And yet we are not to interdict or forbid the Church the use of the word, as *Carolstadius* would have us.

7 For it were a miserable servitude,

absolutely to be forbidden the use of all words unwritten.

8 Amongst profane authours this word *Sacramentum* is used first for money laid (*in deposito*) in the hands of the *Pontifex*, by the *Plaintiff* and *Defendant*, by way of caution, that he which was overcome in judgement should forfeit his money, and he which overcame should again receive his own.

9 Again it is used for that *Solemn Oath* which Souldiers take, according to a prescript form of words, to bind them to their allegeance and fidelitie to the State, and Governours thereof.

10 From whence afterwards it came to signifie generally any kind of oath.

11 In the Scripture, according to the Latine interpreter, *Sacramentum* is that which the Greeks call Μυστηριον, the Chaldees *Rasa*, and the Hebrews *Sod*.

12 Ecclesiasticall writers by the name of *Sacrament* understand a *Ceremonie of Divine institution*, by which the good promises of the Gospel are offered & applyed to those that beleeve.

13 These our *Sacraments* are *Holy and undefiled Mysteries*, as *Damascen* speaketh (4. *Orth. fid. cap.* 14.) or, as out of the ancients speaketh Jeremie

Patriarch

Patriarch of Constantinople (*Resp. 1. ad Theol. Wirtb.*) *Mysteries to be trembled at.* Therefore not without just cause is the name of *Sacrament* given unto them.

14 By the *Sacraments* we are bound unto God, to beleeve on him, and to obey him; as Souldiers are bound unto their Generall by an oath. By the *Sacraments* we are also bound to love one another, as they which contended in judgement, having first laid their mony (*in deposito*) in the hands of the *Pontifex.*

15 Furthermore, the word *Sacrament* is properly and most frequently taken for the whole *Sacramentall action:* but sometimes improperly, & by a *Synecdoche* it denoteth *one essentiall part* of the *Sacrament*, to wit, the *outward* and *visible signe*; or (as *Ireneus* speaketh, *lib. 4. cap. 24.*) *the terrene matter.*

16 So also the *Matter* of the *Sacrament*, or the Sacrament as concerning the thing, denoteth the saving *fruit* of the *Sacrament:* and sometimes the other *essentiall part* of the *Sacrament*, to wit, *the heavenly matter.*

17 But the *Sacraments* are to be defined by *actions:* For whersoever the

Sacraments are instituted, there are certain *actions* prescribed and required; neither have the *Sacraments* their essentiall integritie unlesse those *actions* prescribed by God be also added.

18 Now these *actions* are *sacred* and *solemn*; because instituted by God: because in them God worketh with us; and in them we have to do with God.

19 God it is, who not onely at the first did institute the *Sacraments*, and commend them unto his Church: but also doth even to this day dispense heavenly benefits by them, by the mediation of mans ministerie.

20 The *Sacramentall dispensation* doth consist in *Giving* and *Receiving*.

21 The *Giving* doth denote the action of him that doth administer, prescribed by God: The *Receiving* doth denote the taking of the *Sacrament*.

22 In both, we must distinguish between the *Thing* and the *Manner* of the thing. *Giving* and *Receiving* are *simply necessarie*: but the *Manner* of giving and receiving admits of some libertie.

23 To God alone is the power of instituting *Sacraments* to be ascribed.

24 For

24 For it is one and the ſame who doth conferre grace and inſtitute the means of grace.

25 Well therefore ſaith *Thomas* (*p.* 3. *q.* 64. *art.* 2.) The vertue of the *Sacraments* is from God alone: Therefore *God* alone is the *Inſtitutour* of the *Sacraments.*

26 Where alſo he addeth theſe things worthy our remembrance: The *Apoſtles* and their ſucceſſours are *Gods Vicars*, as concerning the regiment of the Church inſtituted of God by Faith and the Sacraments of Faith: Wherefore, as it is not lawfull for them to conſtitute another Church; ſo neither is it lawfull for them to deliver any other Faith, or inſtitute any other Sacraments. But the Church of God is ſaid to be built and conſtituted by the Sacraments which flowed from the ſide of Chriſt hanging on the Croſſe.

27 God alſo doth diſpenſe the Sacraments, not *Immediately*, but *Ordinarily* by the Miniſters of the Church.

28 For they are the diſpenſers or *Stewards of the myſteries of God.* 1. Cor. 4. 1. and, *Labourers together with God.* 1. Cor. 3. 9.

29 Seeing then the *Miniſter* is here

an *Agent* not in his own name, but *in Gods name*: Therefore his worthines or unworthineſſe can nothing adde to or take from the efficacie of the Sacraments.

30 *The* Sacraments *for vertue are the ſame:*
Although the Miniſter *be too too blame.*

31 The *Miniſters* work here but as *Inſtruments*. Now we know that inſtruments work not according to their own proper form, but according to the vertue of him that moves them. *Thom. p. 3. q. 64. art. 5.*

32 From whence are theſe ſimilitudes of the Ancients. How that the life of the Miniſter doth no more take away the benefit of the Sacraments; no more, I ſay, then a dunghill or dirty place, by which the ſunne paſſeth, doth pollute and defile the light thereof. And again, How that it matters not whether the water be conveyed through a pipe of ſtone, or a pipe of ſilver. And again, How that the figure and impreſſion of the ſeal is all one, whether it be made with a gold ring, or one of iron. *Auguſt. Tract. 5. in Joan. lib. 3. de Bapt. cap. 10.* and *Nazianz. orat. de Bapt.*

33 And

33 And this also we adde concerning the *Intention* of the *Minister*, That it is not absolutely and necessarily required to the perfection and fruit of the Sacrament.

34 For that *Non-intention* (if I may so speak) is a *species* of *blemish* or *malice* in the *Minister*. What then is true of the *Genus*, is also true of the *Species*.

35 Furthermore the *Sacraments* were instituted onely for men, and such men as are living: Therefore they are onely to be administred unto such.

36 *Two things* are required unto a *Sacrament*: The *word*, and the *Element* or outward visible thing.

37 Let the *word* be added unto the *Element*, and it becomes a *Sacrament*. *Aug. de cat. c.* 3. *& tract.* 80. *in Joan.*

38 By the *word* is understood, 1. *Gods institution*, by which the *Element* (having received the calling of God, as *Ireneus* speaketh *l.*4. *cap.*34.) is separated from common use, and destinated to a Sacramentall use: 2. *The proper promise of the Gospel* which is to be applyed and sealed by the *Sacrament*.

39 And therefore we must judge of

every *Sacrament*, by *Gods institution*, or (which is all one) by the proper place in which Gods institution is described and set down.

40 And because every *Sacrament* hath its own *peculiar institution*, therefore also it hath its own *peculiar administration*, as its proper form.

41 And therefore the *substantiall words* of the *institution of the Sacrament* are in no wise to be altered or changed.

42 The *Sacraments* in the *Old Testament* are *two*, as likewise also in the *New*: 1. *Circumcision* in the *Old*, unto which answers *Baptisme* in the *New*; and the *Paschall Lambe* in the *Old*, unto which answers *the Supper of the Lord* in the *New*.

43 If any other be added unto these, they want either Gods institution, or the outward Element, or the proper promise of the Gospel.

44 The *Ends* of the *Sacraments* are many: but two onely are *Principall*; the rest are *Subordinate*, and *lesse-principall*.

45 The *First principall end* is, That the Sacraments may be the instruments, means, and conveyances, or conduits

duits by which God exhibiteth, offereth and applieth unto those that beleeve, the proper promise of the Gospel concerning remission of sinnes, justification, and life everlasting.

46 Whatsoever is competible and agreeable unto the *word*, that also is not to be denied unto the *Sacraments*, which are the *visible word*: But the *word* of the *Gospel* is such an instrument: And therefore also the *Sacraments*.

47 By the *Sacraments* we are received into the *Covenant* of God, and are preserved in it: But that *Covenant*, is the *Covenant of grace*: And therefore the *Sacraments* are *instruments* of *grace and salvation*.

48 Therefore we dissent and depart from those who derogate and detract from the *Sacraments*, making them onely bare signes signifying grace.

49 The Ancients indeed sometimes call the Sacraments, *Signes*: But they understand *Signes sealing*, or (as it is expounded in *August. Confess.* art. 13.) *Signes testifying* concerning the grace of God towards us.

50 In which sense the word *Signe* or *token* used in *Gen.* 17. 11. the Apo-

Rle expoundeth by the word *Seal*. Rom. 14. 11.

51 So also sometimes the *outward Element* of the *Sacrament* is called a *Signe*; yet not barely *signifying* an heavenly thing absent, but *offering* and *delivering* an heavenly thing present, and *Sacramentally* united unto the *Element*.

52 For it is a signe that signifieth or signeth the invisibilitie of the thing signified or signed; but presupposeth not the absence thereof.

53 A *Signe* is a *Thing* beside the *Species* which it representeth to our senses; and of it self causeth us to call to mind somewhat else. *August. 2. de doctr. Christ. cap. 1.*

54 Therefore they that from hence, *That it is a Signe*, do gather that one essentiall part is absent, do it certainly for lack of wit and want of learning.

55 We dissent and depart likewise from those also who attribute too much unto the Sacraments; in that they affirm and averre, that they confere grace (*ex opere operato*) even upon the outward act and administration thereof.

56 Which their *Position* or *Opini-*

on

on they expound thus, That there is not required any good motion in the *Receiver*, but that the *Sacraments* have a ſupernaturall vertue in themſelves, by which they are the cauſe of Grace, as fire is the cauſe of Heat.

57 But as the *Word profits not, not being mixed with Faith.* Hebr. 4. 2. So neither do the *Sacraments*, which are the *Viſible word.*

58 Neither doth it profit any thing, to have a benefit offered, unles there be one to receive it. The *Word* and the *Sacraments* are *Gods Hands*, by which he *offereth* unto us: But it is the *Hand* of *Faith*, which muſt *receive* what is *offered.*

59 Well ſaith *Hugo* (5. *de Sacrament. pag.* 9. *cap.* 2.) *The ſpirituall Gifts of grace* are as it were certain *Inviſible Antidots:* In the *Viſible Sacraments* they are as it were in certain *Veſſels* offered unto man. Now, As that which is *in the Veſſel* is not *of the Veſſel*, but is drawn with it: So *Grace* is not *from the Sacraments*, or *of the Sacraments*, but is derived from an eternall fountain; and is ſucked from thence by the Soul, in the Sacraments.

60 And

60 And seeing that the *Sacraments* in *generall* have assigned unto them this end: from hence it may be gathered, That we are to attribute the same unto the *Sacraments* of the *Old Testament*.

61 For unto *Circumcision* was added that promise, of being received into the Covenant of Grace, which is *Emphatically* set down in those words, *I will be a God unto thee, and to thy seed after thee.* Gen. 17. 7. Which words are to be expounded out of *Levit.* 26. 12. *Jer.* 31. 1. *Mat.* 22. 32. And it will appeare that in them is contained a promise of Gods grace, his speciall inhabitation, or indwelling, and eternall life.

62 Therefore we dissent & depart from those, who dispute, that the *Sacraments* of the *old Testament* were not *Instrumentall causes* of *Grace*: as if they had not some vertue frō the passion of Christ &c.

63 *The lesse-Principall end* of the *Sacraments* is, To be Signes and Seals of Gods love towards us, instituted and ordained for the confirming and strengthening of our Faith.

64 For the Apostle calleth Circumcision, *A seal of the righteousnes of faith.* Rom. 4. 11. And the proper use of a Seal is, as we know, to testifie, confirm, and seal that thing unto which it is annexed.

65 Whereupon the Godly of former ages in time of danger did fetch solid comfort and consolation out of Circumcision, 1 *Sam.* 14. 6. and 17. 16, 36.

66 Moreover, what is said of the end of *Circumcision*, that also is rightly referred to the other *Sacraments*: For all the *Sacraments* agree in their *Efficient*, and *Finall Genericall cause*.

67 From hence it is that *Baptisme* is said to be *A Good Conscience going unto God for counsel.* The word by which it is expressed is in Greek ἐπερώτημα, which the *Septuagints* in the Old Testament do use, when there is signified asking counsel at the mouth of God. *Oecumenius* by this word understands an *Earnest* or *Pledge*.

68 The meaning then is, That *Baptisme* doth testifie unto our consciences, & confirm the grace of God. And here observe that the foundation of this obsignation or sealing consists in the resurrection of Christ: For (as it is, *Rom.* 4, 25.) *He was raised again for our justification*: upon which follows peace of conscience, or *peace with God*. Rom. 5. 1

69 Hither do we referre that place. 1. *John* 5. 8. *There are three that bear witnesse in earth, the Spirit, and the water, and the Bloud.* The *Paraphrase*

of which place, according to the ſcope of the Text, and the *Analogie* of Faith, is this, That the *Holy Spirit* in the miniſterie of the Goſpel (which is *The miniſtration of the Spirit.* 2. Cor. 3. 8.) and the *water* in *Baptiſme* (which is *The waſhing of water by the word.* Epheſ. 5. 26.) and the *Bloud* (which in the Lords ſupper is offered unto us to drink. 1 *Cor.* 11. 15.) do teſtifie and bear witneſſe concerning the Fatherly goodneſſe and love of God towards us.

70 Hereupon *Tertullian* (*Libr. de pœnitent.*) calleth Baptiſme the *Obſignation* or *Sealing* of Faith: and *Auguſtine* (*de Catech. rud. cap.* 26. calleth the Sacraments, *Seals.*

17 We diſſent then and depart from thoſe who deny that the *Sacraments* are *Seals* ſealing unto us the promiſe of Grace.

72 *Secondarie* and *Leſſe-principall ends* of the *Sacraments* we may reckon up many: as, That they are the very *Nerves* and *Sinews* of publick ſocietie, concord, and agreement; That they are the *Badges* and *cognizances* by which the Church is diſtinguiſhed from other aſſemblies; That in them we are tyed

and

ind bound unto God, to Faith, and to Obedience; That they are the *Types* and reſemblances of vertues, but eſpecially Love, *&c.*

73 The Schoolmen diſpute, That in or by ſome Sacraments there is a *Character* imprinted.

74 Which they deſcribe after this manner, That it is a ſpirituall ſtamp imprinted by God alone in the ſoul of man at the receiving of the *Initerable Sacrament*, (that is, the Sacrament of Baptiſme, which is not to be reiterated or repeated) remaining *Indelible*, ordinarily.

76 About the *Quidditie*, *Subject*, and *End* of this *Character*, we might reckon up their wonderfull ſtrange and miſerable jarres and contentions.

77 But we conclude with *Biel* (4. *Sentent.*) That neither neceſſarie reaſon doth demonſtrate, nor evident authoritie prove, that we are to hold any ſuch *Character*.

78 For all the authorities brought out of *Dionyſius*, *Auguſtine*, *Damaſcen* and *Lombard*, are expounded truly, and more pertinently unto the minds of their authours, of the *Sacrament* or *Sacramentall form* of *Baptiſme*, then of any

any *Character* imprinted really in the Soul. This saith *Biel.*

79 Therefore that *Character* of theirs is *Indelible* indeed: because it is not written at all.

80 And thus much concerning the *Sacraments in generall.* Out of that which hath been said we gather their definition, after this manner, *The Sacraments are sacred and solemn actions instituted by God, in which God, by the ministerie of man mediating, doth dispense a certain thing, instituted by his peculiar word, to offer, apply and seal unto those that beleeve, the proper promise of the Gospel.*

82 Of which that we may worthily partake, and to our salvation, God grant unto us who is the onely Authour of them, blessed for ever. *Amen.*

CHAP.

CHAP. XVII.

Wherein are contained *Theologicall Aphorismes* concerning the *Sacrament of Baptisme.*

1 BAptisme is the *Porch* or first *Gate* of *Grace*, the *Entrie* into the Church, the *Key* of the Kingdome of heaven, and the *Investiture* of Christianisme, or the putting on the robe or liverie of Christianitie.

2 And therefore being the first Sacrament of the New Testament, it is for that cause called the *Sacrament of Initiation.*

3 *Baptisme*, *generally* taken, signifieth any *washing*, *dipping*, or *dying*, whether it be done by *immersion*, *affusion*, or *aspersion.*

4 It is taken *Metaphorically in* Scripture, for the Crosse and calamities. *Matth.*

Matth. 20. 23. for the visible and large effusion of the gifts of the Holy Ghost. *Acts* 1. 5. for the miraculous passing of the Israelites through the sea. 1. *Cor.* 10. 2.

5 It is taken *Synecdochically*, for the doctrine, and indeed the whole ministerie of *John* the *Proto-Baptist*, that is, which first baptized. *Matth.* 3. 11.

6 *Specially* and by way of *Excellencie*, yea and by the common use of the Church, it is taken for that solemn mysterie of *Initiation*, to wit, the *first Sacrament* of the *New Testament*.

7 Which, in respect of *one* of the *Essentiall parts* thereof, is called *water*. John 3. 5. In respect of its *Essence*, *The washing of water by the word*. Eph. 5. 26. In respect of the *Effect* thereof, *The washing of regeneration, and renewing of the Holy Ghost*. Tit. 3. 5. In respect of the *Type* thereof which went before, *Circumcision made without hands*. Coloss. 2. 11.

8 The *Prime Authour* of *Baptisme*, and therefore the *Proper* and *Principall Cause*, is *God*.

9 For *God* by his prophets in the

Old

old Teſtament did *preach* by *Types* and *Propheſies* concerning this ſaving *Laver* or waſhing of *Baptiſme.*

10 The *Types* are, *Noahs ark* in the *floud.* 1. *Pet.* 3. 20. *Circumciſion.* Coloſſ. 2. 11. The paſſing of the Iſraelites through the red ſea. 1. *Cor.* 10. 2. *Waters* mixed with *the bloud of the bird that was killed,* which *cleanſed the leproſie,* Levit. 14. 6, 7. The water of Expiation, or *Separation,* whereinto were ſtrewed *the aſhes of the red heifer.* Numb. 19. 17, &c. *Divers waſhings, ablutions,* and *aſperſions* uſed by the Jews. *Heb.* 9. 10. The *water of Jordan,* by which Naaman was cured of his leproſie. 2. *Kings* 5. 14.

11 The *Propheſies* conſiſt partly in proper words, and partly in words *Allegoricall.* The *Lord ſitteth upon the floud.* Pſal. 29. 10. *There is a river, the ſtreams whereof ſhall make glad the citie of God.* Pſal. 46. 5. *The Gentiles ſhall bring thy ſonnes in their arms.* Iſai. 49. 22. *I will ſprinkle clean water upon you: and you ſhall be clean from all your filthineſſe.* Ezech. 36. 25. *It ſhall come to paſſe that every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live.* Ezech. 47. 9. *In*

that

that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sinne and for uncleanesse. Zechar. 13. 1. *A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.* Joel 3. 18.

12 The same God it is, which sent *John* to baptize, or *to baptize with water.* John 1. 33. From whence it is said, That his *Baptisme* is *from heaven.* Matth. 21. 25. and the *Pharisees*, refusing to be baptized of him, are said to have *rejected the counsel of God.* Luke 7. 30.

13 This Divine *Institution* of *Baptisme*, Christ after his death and resurrection did as it were renew by a solemn promulgation, and command to continue the same throughout the whole world.

14 Therefore the *Baptisme* of *John* was the *same Sacrament* with the *Baptisme* of *Christ*, that is, which Christ administred by his *Apostles*, and doth at this day administer by the *Ministers* of the Church: It had also the *same efficacie*; neither was it necessarie that after the *Baptisme* of *John* the *Baptisme* of *Christ* should be received.

15 The

15 The *ſame Cauſes* and the *ſame Effects* do argue that the *Sacrament* of Baptiſme, both *Johns* and *Chriſts*, was the *ſame*.

16 Yet notwithſtanding we do not deny but that with the *Baptiſme* of the Apoſtles there was joyned alſo the *viſible effuſion* of the *miraculous gifts* of the Holy Ghoſt: which was wanting in *Johns Baptiſme*.

17 Now God adminiſters this *Sacrament*, not *Immediately*, but *by* the *Miniſters* of the Church, unto whom this doth *Ordinarily* belong, as unto the *Stewards of the myſteries of God*. 1 Cor. 4. 1.

18 Again, Foraſmuch as they are the *Miniſters* of anothers good, their *Sinnes* do not take away the *eſſence* and benefit of *Baptiſme*.

19 And therefore even *Hereticks* themſelves, if they do obſerve the *Subſtantialls* of *Baptiſme*, they do adminiſter true *Baptiſme*.

20 Which alſo we determine in that caſe, when the Miniſter of the Church privately and ſecretly doth favour and cherish an hereſie contrarie to the truth of Baptiſme, and the doctrine of the Church.

21 But

21 But those which are baptized by Hereticks without the invocation of the Holy Trinitie, and afterwards come unto us, we pronounce that such are to be *Baptized*; but we do not say, *Re-baptized*: For it is not to be beleeved that they were ever baptized, whosoever were not baptized *In the name of the Father, and of the Sonne, and of the Holy Ghost.*

22 The externall *Element* of *Baptisme* is *water*; water *naturall* and *elementarie.*

23 Whosoever therefore do either substitute and use in stead of water any other liquour, or any other externall Element; or else are of opinion that they may be substituted & used in the stead thereof: They depart from Gods institution.

24 But yet *Baptisme* is not simple water; but *the washing of water by the word.* Ephes. 5. 26.

25 Therefore neither *water* without the *word*, nor the *word* without the *water*, hath the nature, force, and vertue of *Baptisme.*

26 That *word* is the word both of *Command* and of *Promise.*

27 For the *Apostles* are commanded to

to go and teach all nations, Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt. Matth. 28. 19. And there is a promiſe added, That *he that beleeveth and is Baptized, ſhall be ſaved.* Mark 16. 16.

28 Therefore, according to this word, all the Holy *Trinitie*, The *Father*, the *Sonne*, and the *Holy Ghoſt*, are preſent at *Baptiſme*, as at the *Baptiſme* of *Chriſt*, who is the *Head of the Church*. Epheſ. 1. 22.

29 *The Father*, for his Sonne our Mediatours ſake, doth receive him that is Baptized, into grace: *The Sonne* by his own bloud doth cleanſe him from all his ſinnes: *The Holy Ghoſt* doth regenerate and renew him unto eternall life.

30 And, if all the moſt ſacred and Holy *Trinitie* be preſent; then alſo *Chriſt God* and *Man* is certainly preſent, and by his bloud waſheth him that is Baptized, from all the filthineſſe of his ſinnes.

31 From whence it is, that the *Antients* ſay, and *Luther* repeats it, That Baptiſme is red with the bloud of Chriſt. *Auguſt. tract. 11. in Joan. Beda in Pſalm. 80.*

32 We

32 We must not therefore look upon the water of *Baptisme* according to the naturall properties and use that it hath in common life: But we are to have an eye unto it as it is a *Sacrament*, and means sanctified by the word of God, with which and by which all the most sacred and Holy Trinitie doth work in those that are Baptized, unto their salvation.

33 The *Form* of *Baptisme* is to *Baptize* a man with water, That is, to sprinkle the water upon him, or to dip him in the water, *In the name of the Father, and of the Sonne, and of the Holy Ghost.*

34 And forasmuch as it is the *Form* which gives being unto a thing: Therefore, if this *Form* of *Baptisme* be changed, it shall be no longer a *Sacrament.*

35 Whether the party Baptized be sprinkled or dipped *Thrice* or but *Once*, it matters not to the integritie and perfection of Baptisme. The usuall rites and custome of the Church in these indifferent things is to be observed.

36 By the *Three* sprinklings or dippings, the *Trinitie* of *Persons* is signified; and by *One* onely, the *Unitie* of the

the *Divinitie* or Godhead.

37 Thoſe words, *In the name*, or, *In the name of the Father, and of the Sonne, and of the Holy Ghoſt*, have a great *Emphaſis*; which is accurately and frequently to be expounded to the godly and devout auditorie or congregation.

38 For the Miniſter profeſſeth, that what he doth in this part, he doth not in his own name, but in the name of *God*, and at his command.

39 For he declareth that the true *God*, which is *One* in *Eſſence* and *Three* in *Perſons*, is called upon over him that is Baptized.

40 Moreover, thoſe words do evidently witneſſe that every *Perſon* of the moſt ſacred and Holy *Trinitie* is preſent at *Baptiſme*, by the preſence and efficacie of grace: to wit, The *Father* for the merit of his *Sonne* doth receive him that is Baptized, into grace; and doth ſeal him by his *Holy Spirit*, unto ſalvation.

41 Whereupon thoſe that are Baptized are called the *Sonnes* of God, *Chriſtians*, and *Spirituall men*, in reſpect of the *Father*, of the *Sonne*, and of the *Holy Ghoſt*.

42 Whereunto belongeth the *Collation*, or comparing of *Creation* and *Re-creation*, *Formation* and *Reformation*. For, As the *Father*, by the *Sonne*, through the *Holy Ghoſt* created the firſt man: So is it at the *Sacrament* of *Regeneration*, where all the moſt Holy and bleſſed *Trinitie* doth work in like manner.

43 Laſt of all, By thoſe words, he that is Baptized in the name of God, is bound to acknowledge him, and to call upon him as the true God, and ſerve him all the dayes of his life.

44 For you muſt be baptized, as we have received; and beleeve, as we are Baptized; and glorifie the Father, the Sonne, and the Holy Ghoſt, as we have beleeved. *Baſil. Epiſt.* 78.

45 From this Fountain flow forth all the praiſes which are extant in the writings of the Apoſtles concerning the ſaving fruit of this myſterie.

46 As for example, That it is *The waſhing of Regeneration, and renewing of the Holy Ghoſt*. Tit. 3. 4. By which the Church may be cleanſed. *Epheſ.* 5. 26. Sinnes may be waſhed away. *Act.* 22. 16. Chriſt may be put on. *Gal.* 3. 27. And, in a word, ſalvation may be obtained.

tained. 1. *Pet.* 3. 21.

47 By way of Compariſon, it will not be amiſſe, to conſider the *Baptiſme* of *Chriſt*, by which *Our Baptiſme* is conſecrated: For what was done there in viſible ſignes, we muſt not doubt but that the ſame is done at our Baptiſme after an inviſible manner.

48 *The Father* for Chriſt his ſake receiveth us to be his Sonnes: *The Sonne* by his bloud waſheth us: *The Holy Ghoſt* regenerateth and reneweth us, and prepareth himſelf a dwelling-place in us, and openeth the gate of Paradiſe unto us.

49 We ſticking cloſe to the literall ſenſe of the words (as we muſt alwaies do in articles of faith) do firmly beleeve that *Baptiſme* is an effectuall means by which man is regenerated and renewed unto eternall life.

50 Which end comprehends in it, *Adoption*, *Remiſſion* of ſinne, *Ingraffing* into Chriſt, *Sanctification*, and the *Inheritance* of eternall life.

51 But we deny that Baptiſme doth either imprint an indelible character; or conferre grace (*ex opere operato*) upon the work done, or outward act of adminiſtration; or that it doth take

away and altogether blot out both sin and the punishment thereof. For concerning this matter the Scripture is silent.

52 Furthermore, seeing that in Baptisme God doth make a Covenant of grace with man, certainly the efficacie thereof endureth throughout a mans whole life.

53 For the Covenant of God is not made of no effect by reason of our unbelief. *Rom.* 3. 3.

54 Therefore though we should for our parts go never so farre astray from this covenant, yet by true and serious conversion we may return, and be received again into it.

55 Unto whom this Sacrament appertaineth and belongeth, we learn even from Gods own institution: by which it is commanded, that all nations should be baptized.

56 Yet the order and manner which Christ there hath prescribed, is to be observed: that is, That they which are of age to heare the Gospel, should first be taught, and then baptized.

57 Seeing then all are either infants, or of yeares: we must answer distinctly concerning both.

58 Those

58 Those Infants are to be baptized who are either born of Christian Parents, (it matters not whether one or both the parents be Christians) or else are to be brought up under them.

59 Therefore Bastards, and children that are found, whose parents are not known, are not excluded from the benefit of Baptisme (although it be doubted of by some) nor yet those who at their birth have some externall defect, &c.

60 But those which are not yet born, are excluded: For a man cannot be born again, unlesse he be first born. And so are also the children of Infidels and unbeleevers to be excluded, as long as they are under their tuition.

61 Those of yeares are to be baptized, who being instructed concerning Christ do professe the Christian religion.

62 Neither here are women excluded: as it is confirmed by the practice of the Apostles, beside other arguments. *Acts* 8.12. and 16.15.

63 For the confirming of this our opinion concerning the baptizing of infants, out of Scripture serve many

things: and it will be usefull for us to consider these following *Hypotheses* or suppositions.

64 *First*, Infants are conceived and born in sinne: And therefore they are by nature the children of wrath.

65 *Secondly*, God would have little children to be brought unto him: For it is not the will of him, that one of the little ones should perish.

66 *Thirdly*, There is no dealing with them by the preaching of the Word: Therefore there remains onely to them that means, to wit, *Baptisme*, which succeeded in the place of *Circumcision*.

67 Beware of saying, That *Baptisme* is not profitable unto infants, forasmuch as yet they neither do nor can beleeve:

68 Because in *Baptisme*, and by *Baptisme*, the Holy Spirit doth so work in Infants, that it is, no lesse then *Circumcision*, *A seal* unto them *of the righteousnesse of Faith*. Rom. 4. 11.

69 For although we cannot understand after what manner the Holy Ghost worketh: yet we must not therefore deny the working of the Holy Ghost.

70 If

70 If a queſtion be moved concerning Infants departing without Baptiſme: we muſt proceed diſtinctly.

71 Thoſe which are without the Church, are left to the judgement of God.

72 But thoſe which being born of Chriſtian parents, by reaſon of ſome caſe of urgent neceſſitie could not be baptized; or thoſe which die in their mothers wombe: thoſe I ſay, by the prayers of their parents and the Church may be commended unto God; but are not excluded from the fellowſhip of the kingdome of heaven.

73 It remains now that we ſpeak ſomething concerning certain *Circumſtances* which are wont to be obſerved at the adminiſtration of *Baptiſme*.

74 *Impious* and *ſuperſtitious ceremonies* are to be rejected.

75 But what *rites* and *ceremonies* are of their own nature *indifferent*, and of a middle rank, and not repugnant to the *Analogie* of faith, but rather commended by the authoritie of the Apoſtles and the Primitive Church, and further, do make the action, uſe, and efficacie, yea the neceſſitie and dignitie of Baptiſme more conſpicuous to

the eyes of the ruder sort: such as these are not Simply, and to the scandal of the Church, to be rejected.

76 *Exorcisme* is to be expounded after this manner, That it is a testimony that infants are by nature under spirituall captivitie in the kingdome of the Devil; That by the vertue and efficacie of Baptisme they are translated from the kingdome of Satan unto the kingdome of Christ; That the end of the Ecclesiasticall ministerie consisteth not onely in the application of Christs benefits, but also in a continuall warring and fighting against Satan.

77 But the Church hath liberty to propose and expound the doctrine concerning originall sinne, the power and kingdome of Satan, and the efficacie of Baptisme in other words more agreeable unto Scripture. *Chemnit. part.* 3. *loc. Theolog. pag.* 178.

78 It is a most ancient custome, at the Baptisme of infants, to have *Sureties*, which we call *Godfathers* and *Godmothers:* Whose office it is, *First*, to pray for them, that God would receive them into grace by Baptisme; *Secondly*, by their answering to repeat that, which Christ, as the mouth of the infants,

ſants, hath witneſſed for them; *Thirdly*, to inſtruct them in the principles of religion, if their parents be dead.

79 *Impoſition of names* is rightly uſed in *Baptiſme:* not onely becauſe it was formerly uſed in *Circumciſion*; but eſpecially, becauſe it puts us in mind that in *Baptiſme* our *names* are *written* in the *book of life*. Luke 10. 20. Revel. 20. 15. and that our *names* are *enrolled* in the *Catalogue* of *Chriſtian ſouldiers*, from thenceforth alwayes to fight under the banner of Chriſt.

80 Concerning other ceremonies and circumſtances, more ſhall be ſaid in another place: One thing onely we adde, That it were to be wiſhed that at a full congregation in the Church at *Morning prayer* children were baptized; that ſo the adminiſtration of this moſt ſacred myſterie might be performed with more attention and devotion.

81 Neither yet do we ſay, that raſhly and unadviſedly any man out of his own private fanſie may depart from the cuſtome of the Church wherein he liveth: nor do we preſcribe Laws for caſes of neceſſitie.

82 From all that hitherto hath been

ſaid, we gather That *Baptiſme is the firſt Sacrament of the New Teſtament, in which a living man is dipped into water, or ſprinkled with water, In the name of the Father, and of the Sonne, and of the Holy Ghoſt; that being regenerated and renewed, he may be made an heir of everlaſting life.*

83 God, who by Baptiſme hath received us into the covenant of grace, keep and preſerve us in the ſame even unto the end. *Amen.*

CHAP.

CHAP. XVIII.

¶ Wherein are contained *Theologicall Aphorismes* concerning the *Lords Supper.*

1 THe latter Sacrament of the New Testament is, *The Lords Supper*, so called from the Authour and time of the institution thereof, 1. *Cor.* 11. 20, 21, &c.

2 It is also called *The Lords Table*, to distinguish it from profane eating and drinking. 1. *Cor.* 10. 20, 21, &c. And again, *The communion of the body and bloud of Christ.* 1. *Cor.* 10. 16. because therein consisteth the essence of this Sacrament. And again, The *Testament* of Christ. *Luke* 22. 20. 1. *Cor.* 11. 25. because therein do appear all the requisites of a Testament. And again, *The breaking of bread.* Acts 2. 42. and 20. 7. because by it the bread in the *Eucharist*

Eucharist was prepared of old to be distributed.

3 It was called by the ancients, the *Eucharist*, or Giving of thanks. 1. *Cor.* 11. 24. Because solemn thanks were to be given to Christ at the celebration of this Sacrament. Again, It was called, a *Synaxis*, or *coming together*. 1. Cor. 11. 20. Because this Holy Supper was wont to be celebrated in a full congregation in the Church, and was a signe and pledge of their mutuall conjunction in Christ. Again, It was called, an Ἀγάπη, or a feast in Love and Charitie, by reason of Holy feasting instituted and made of gifts conferred in common. Again, It was called Λειτουργία, or *Liturgie:* Because it is no small part of publick and common service.

4 The name of *Missa* which is taken for the *Masse*, had its beginning from the form of dismissing the people used by the ancients, when they said unto the *Catechumeni*, to the possessed of evil Spirits, and to the Excommunicate, *Ite: Missa est. Beat. Rhenan. super 4. libr. Tertull. adv. Marc.*

5 The *Types* of this *Sacrament* in the Old Testament are sundrie and divers; but

but the beſt are theſe: The Paſchal Lambe. *Exod.* 12. 27, *&c.* 1. *Cor.* 5. 7. and, *Manna*, Exod. 16. 15. John 6. 49. *The corn of heaven.* Pſalm. 78. 24. *Angels food*, verſ. 25.

6 The *Authour* of this *Sacrament*, who did both inſtitute and commend it unto his Church, is *Chriſt.* Matth. 26. 26. Luke 22. 19. 1. Cor. 11. 23.

7 Who, ſeeing that he is true *God*, and *One* with the *Father* and the *Holy Ghoſt*, *Omnipotent*, *True*, *All-wiſe*, our *Mediatour* and *Saviour*: Therefore, if we deſire truly to be his Diſciples, we muſt without any tergiverſation, backſliding or unwillingneſſe beleeve his words and reſt on them. *John* 8. 31.

8 And the *Sonne* it is who ſtill to this day doth exhibite unto us his Body and Bloud, at the diſtribution of the bread and wine in the *Euchariſt*, to be eaten and drunk by us.

9 Beleeve ye all therefore, that even now the Supper at which Chriſt ſat down, is here celebrated: For there is no difference betwixt this and that: They have both one Authour. Do not think it is the Prieſt or Miniſter, but Chriſt himſelf that ſtretcheth forth his hand unto thee. *Chryſoſt. Hom.* 51.

in

in Cap. 24. Matth.

10 Yet he doth not administer this Supper now immediately by himself, as he did at the first Institution: But it hath pleased him to use the Ministers of the Church to this purpose; because they are *The Stewards of the Mysteries of God.* 1. Cor. 4. 1.

11 The *Eucharist* consists of two things; an *Earthly*, and an *Heavenly*: The *Earthly* is Bread and Wine; the *Heavenly* is the Body and Bloud of our Lord. *Iren. Libr. 4. Cap. 34.*

12 That which we see, is the *Bread*, and the *Cup*, as our eyes declare unto us: but the Bread and Wine which we are to look up unto with the eye of Faith, is the *Body* and *Bloud* of Christ. These therefore are called *Sacraments*; because in them one thing is seen, and another understood: That which is seen hath a *Corporeal species*, or bodily shew; but that which is understood, hath a Spirituall fruit. *August. Serm. ad Neoph. Bed. in 1. Cor. 10.*

13 Because therefore *Bread* and *wine* are by *Christs* own *Institution* ordained and appointed for this *Sacrament*: Neither of these *Elements* are to be changed for any other, which may have some

ſome reſemblance with them.

14 Nothing can be better here, nothing more holy, nothing more ſafe, then for us to be content with Chriſts authoritie alone.

15 But, as concerning the *Bread*, whether it be *Long* or *Round*, *Great* or *Small*; and as concerning the *wine*, whether it be *Red* or *white*: It matters nothing to the integritie or *Perfection* of the *Sacrament*, inasmuch as it detracts nothing from the *Inſtitution* of the *Sacrament*.

16 The *Nicene Canon* we exceedingly approve. *we take not much, but little: that we may know that theſe things are not taken for Satietie, but for Sanctitie.*

17 In like manner whether the *Bread* be *Leavened* or *Unleavened*, we think it not much materiall: neither do we like of that wrangling and jangling about the Bread, which was of old ſo frequent in the Greek and Latin Churches.

18 But yet we following the cuſtome of the Church, do uſe *Bread unleavened*, for the example of Chriſt, and many good leſſons not to be contemned, which the Unleavened Bread doth afford.

19 To

19 To mingle water with the Wine in the Eucharist we hold it not necessarie, forasmuch as there is expresse mention made onely of the Fruit of the vine, *Matth.* 26. 29.

20 But this we hold necessarie, That not onely the *Bread*, but the *wine* also is to be distributed to all those that come with reverence to this venerable Sacrament.

21 Either let them receive the *Sacrament* in *both* kinds or in *neither*: For there can be no division of one and the same mysterie without grand sacriledge.

22 Eating and drinking is distinctly instituted and ordained by that wisdome unto which all humane wisdome concerning the inseparabilitie of the Living Bloud from the Living Flesh, must give place: For here we are not to dispute out of humane reason; but we are to look unto the will of Christ, who instituted no imperfect Feast, but with the meat added drink also. *Andr. Fric. 4. de Reip. emend. Cap.* 19.

23 *What God hath joyned together, let no man put asunder.* Matth. 19. 6.

24 We do not dislike searching out divers *Analogies* or *Resemblances* between

ween the *Bread* and *the Body* of Christ, and between the *wine* and the *Bloud* of Christ: but we must beware that we place not therein all the Sacramentall office of the Bread and Wine in the *Eucharist*.

25 For herein doth that consist, That the *Bread* in the *Eucharist* be *the Communion of the Body of Christ*; and *the Cup of Blessing, the Communion of the Bloud of Christ*. 1. Cor. 10. 16.

26 We hold no Locall *Incloſing* of the Body into the Bread, or the Bloud into the Wine; nor any *Impanation*, or *Incorporating* into Bread; nor any naturall *Inexistence*; nor any *Delitescence*, concealment, or lying-hid of the Body under the Bread; nor any *Penetration* of two Bodies; nor any *Capernaiticall Creophagie*, or eating of flesh which the *Capernaites* did hold.

27 For all these are but the dreams of humane Reason, being too curious to inquire into the manner of the Sacramentall presence: and they proceed for the most part from a lust and desire to calumniate.

28 But this we hold, according to the Apostle, That the Bread in the *Eucharist* is the Communion of the Body of

of Christ; and the Wine, the Communion of the Bloud of Christ.

29 The *Form* of this *Sacrament* consists in the *Blessing* of the *Bread* and *wine*; and in the *Distributing* of the *Bread* and *wine* so blessed; and in the *Eating* and *Drinking* of the *Bread* and *Wine* so distributed.

30 This *Sacramentall Blessing* consists not in any Magicall conversion of the Bread into the Body of Christ, and the Wine into his bloud, by any vertue lying hid in the words:

31 But it is a sacred and efficacious destinating or setting apart of the externall elements to a Sacramentall use: which is therefore called *Consecration*.

32 When the Minister therefore of the Church, following the institution of Christ and the example of his Apostles (concerning which speaketh *Gregorie*, *Lib. 1. Cap. 63. in Registro*: and *Platina* in the life of *Sixtus* the first, and many others) when the Minister, I say, doth repeat the words of institution, saying first over the Lords Prayer: we must not in any case think that it is a mere Historicall reading of the Text.

33 For, *First*, The *Minister* doth testifie, that he neither doth, nor hath any

any will to do any thing according to his own will and pleasure, or in his own name; but that as the lawful *Steward* of the *Mysteries*. of God he doth execute his function in performing this sacred and solemn action in the name of Christ.

34 *Secondly*, He doth by this means set apart the Bread and Wine for an Holy use, that afterwards they are no more mere Bread and Wine, but the Sacraments of the Body and Bloud of Christ.

35 *Thirdly*, He doth earnestly pray, that Christ would be mindfull of his promise, and vouchsafe to be present at the Sacramentall action, and distribute both his Body and Bloud together with the externall Elements, or the Bread and Wine.

36 *Last of all*, He doth testifie that by vertue of the Lords institution and promise, the *Bread* in the *Eucharist* is the *Communion* of the *Body*; and the *Cup* of Blessing, the *Communion* of the *Bloud* of *Christ*: and further doth admonish all those that intend to receive the Sacrament, to remember that they are Christ Guests, to rely on his words with true Faith, and to come with due pre-

preparation, that ſo they may receive it unto their ſalvation.

37 But thus much we muſt know, That the Scripture doth not in any place ſay, that by conſecration or bleſſing, the Bread is turned into the Body, and the Wine into the Bloud of Chriſt. Yea, the Scripture is expreſſely againſt it.

38 And *Tranſubſtantiation* (a thing barbarous both for Name and Nature) gathers little ſtrength from the Diſputation of ſome of our modern writers, who thus expound it, That the Body of Chriſt is made of the Bread, not as of the *Matter*; as it was made of the fleſh of the Virgin Marie; but as from a *Term* (*à Quo*, or) *from whence*, as Heaven was made of Nothing, the Night is made of the Day, and the Wine was made of Water.

39 For beſides that they digreſſe from the opinion of their predeceſſors, (for they held the Eſſentiall converſion of the Bread and Wine into the Body and Bloud of Chriſt) they do alſo involve and intangle themſelves in very great difficulties.

40 For whoſoever ſaith that one ſubſtance is converted into another, when

when it onely ſucceeds in the place thereof, he abuſeth names.

41 Who ever ſaid, that Nothing was tranſubſtantiated into Heaven, or that the Day is tranſubſtantiated into Night?

42 But if the Body of Chriſt is made of the Bread after the ſame manner as Wine was made of Water, it followes, That the Eſſence of the Bread is converted into the Body of Chriſt; that the accidents of the Bread do periſh; that the Maſſe-Prieſts by the ſame power do turn the Bread into the Body of Chriſt, as Chriſt turned the Water into Wine: And ſo they become the Creatours of their Creatour, and Makers of their Maker. *Stella Clericorum.*

43 It was a *Sacrament* that Chriſt would inſtitute, and not a *New creation:* It was the *Communion* of his Body and Bloud by the externall Elements of Bread and Wine, that Chriſt would inſtitute, and not the *Tranſubſtantiating* of them into an heavenly matter.

44 And that it may appear how little or no foundation there is for *Tranſubſtantiation* in theſe Words of Chriſt,

Christ, *This is my Body*, We will pa
by all others, and heare onely wh
Biel, the Compiler of School-Divin
tie, saith concerning this matter.

45 Thus saith he (*Lib.4. Sent. Di
11.q.1.Art.3. Dub.1.*) All *Affirmati
Propositions*, in which the Terms s
nifying Bread and Wine are put in t
Nominative case, are false. As, *Bre
is the Body of Christ*; *That which
Bread, is, was, shall, or can be the B
dy of Christ.* (He disputes upon t
Hypothesis of Transubstantiation
Again, Those *Propositions* are tr
in which the Term (*à Quo*, o
From whence, that is, the *Bread* and t
Wine, is expressed by the *Ablative c*
with a *Preposition* (*Ex*, or *De*) *Of*,
From: or the *Term* (*ad Quem*, o
whereunto, that is, the *Body* and *Blo
of Christ*, is expressed by the *Accus
tive* case with a *Preposition*. So th
these Propositions (if they be found i
Scripture) are true: *Of Bread is ma
the Body of Christ*, *Of wine is made t
Bloud of Christ*; and these likewise a
true (if they be found in Scripture
*Bread is changed, converted, or Tra
substantiated into the body of Chri
&c.* So saith *Biel*.

46 Therefore down falls all their work, which for the rearing up of their power of *Transubstantiation*, they build upon these words of Christ. For there is not any place to be found in Scripture where Christ saith, *Of this bread is made my Body, Of this wine is made my Bloud.*

47 Upon their *Transubstantiation*, the *superstructure* is, The *Reposition*, or laying up, *Circumgestation*, or carrying about, *Adoration*, or worshipping of the externall Elements. Therefore we may passe the same judgement upon them.

48 The second *Sacramentall action* is, the *Distribution*: before which goes *Fraction*, or breaking of the bread.

50 Whether the bread be broke before the blessing or after, it matters not much, if so be that it be distributed.

51 For the breaking of the bread doth not constitute a peculiar Sacramentall act, but it is an act of the Minister preparing it to be distributed.

52 Again, It neither addes to, nor takes from the integrity and perfection

of

of the Sacrament, whether the externall Elements of bread and wine be given into the hands or put into the mouthes of the Communicants.

53 For we are alwaies to distinguish between the *Thing* and the *Manner* of the thing, *Giving* and the *Manner* of giving.

54 The *Third Sacramentall action*, is *eating* and *drinking*: which hath not respect unto the bread onely and apart, or to the wine onely and apart, but unto that *Bread* which is *the communion of the Body of Christ*, and to that *wine* which is *the communion of the Bloud of Christ*. 1. Cor. 10. 16.

55 This *eating* is neither merely naturall, nor merely spirituall, but *Sacramentall*, depending on the Sacramentall union of the bread and body of Christ.

56 As therefore the *Sacramentall union*, by which in the true and lawfull use, the body of Christ is united with the bread, and the bloud of Christ is united with the wine; So also the *Sacramentall eating* and *drinking* depends on the institution of Christ, who is true and omnipotent; but it cannot be comprehended by humane rea-

reason, neither must it curiously be searched into.

57 If then thou opposest the *spirituall* eating to the *naturall*, *carnall*, *physicall*, *locall*, and *Capernaiticall*: then rightly do we say that the eating of the body of Christ with the bread is spirituall.

58 But if by spirituall eating thou understandest that whereof John speaketh in the sixth chapter; that appertaineth to the fruit of the Supper, and therefore undoubtedly not to the essence thereof.

59 *The end* of the *Holy Supper* is set down in these words of Christ, *Do this in remembrance of me.* 1. Cor. 11. 24.

60 Which remembrance hath respect unto the words foregoing, to wit, How that body is eaten in the Supper which was delivered to death for us, and that bloud is drunk which on the altar of the crosse was poured forth for our sinnes.

61 From whence it appeareth, that the primary and principall end of the Holy Supper is the confirming of our faith.

62 Which comprehendeth in it these

fruits: That in the true and saving use of the Holy Supper the promise of the forgivenesse of sinnes is sealed unto us; That the grace received in Baptisme is confirmed in us; That the covenant of friendship and reconciliation between God and Man is renewed in us; That we are again ingrafted into Christ; and, That we are fed with incorruptible food, by faith, unto everlasting life.

63 To speak all in few words, These taken and drunk by us, make Christ to abide in us, and us in him. *Hilar. 8. de Trinit.*

64 The bread in the *Eucharist* is called by *Ignatius, The Medicine of Immortalitie*, and an *Antidote* against the poison of sinne. By *Basil* it is called, *The viaticum or viand of eternall life, and an Apologie which is well accepted before the judgement-seat of God.* By Damascen it is called, *The pledge of the kingdome and the life to come.*

65 *Lesse-principall ends* we may reckon up many: For by the use of this *Sacrament* we approue unto *God* our *Obedience*; unto *Christ* our *Thankfull remembrance* of his great benefit; unto *Men* our *Repentance*, our

Con-

Conſent in *doctrine*, and our earneſt *ſtudie* and *deſire* after *Love* and *Charitie*.

66 But that this myſtery is either a *Propitiatorie* or *Impetratorie* ſacrifice, this we utterly deny.

67 For there is but *one Prieſt* of the New Teſtament, one *Propitiatorie* ſacrifice, *one oblation*.

68 Unto the uſe of the Holy Supper are to be admitted onely Chriſtians, and ſuch Chriſtians as can trie and examine themſelves. 1. *Cor.* 11. 28.

69 From hence is to be underſtood, what we may judge of notorious ſinners, which will not trie and examine themſelves: and what alſo of children, and others, which cannot try and examine themſelves.

70 This true *examination* conſiſts in the earneſt *acknowledgement* of ſinnes, and *deteſtation* of the ſame; in true *faith* in Chriſt; and a ſtedfaſt *purpoſe* and *reſolution* of *amendment* of life.

71 *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.* 1. Cor. 11. 29.

72 For *whoſoever* ſhall eat this

bread (*which is the communion of the body of Christ.* 1 Cor. 10. 16.) *and drink this cup of the Lord* (which is *the communion of the bloud of Christ.* 1. Cor. 10. 16.) *unworthily, shall be guilty of the body and bloud of the Lord.* 1. Cor. 11. 27.

73 Therefore as concerning the integritie and perfection of the Sacrament, it matters not with what faith a man comes to receive it: but as concerning the fruit and benefit of it, surely it matters very much. *Aug. 3. contra. Donat. cap. 14.*

74 Concerning the *time, place,* and *other circumstances* of the Holy Supper if we be asked the question; our answer is according to the counsel of the Apostle, *Let all things be done decently and in order.* 1. Cor. 14. 40.

75 God grant that our bodies which are fed with the body and bloud of Christ, may at the last day be raised up unto everlasting life. *Iren. lib. 4. adv. hær. c. 34.* Amen.

CHAP.

CHAP. XIX.

Wherein are contained *Theologicall Aphorismes* concerning the CHURCH.

1 BY the *Word* and the *Sacraments*, the Holy Ghost also working together effectually, God gathereth himself a *Church* here on earth.

2 Which *Church* is in Greek called Ἐκκλησία, because it is called out of the whole race of mankind, and gathered together into an holy Assembly.

3 For the *Church* is an Assembly or company of men gathered together unto the kingdome of God by the ministery of the Word and the Sacraments: amongst whom there are alwayes some true godly which persevere in the true faith even unto the end; with whom also are mixed many not holy, but

yet agreeing in the profession of doctrine.

4 This Assembly or company, because it must alwayes fight under Christs banner against the Flesh, the World, and the Devil, is therefore called the *Church Militant.*

5 And because the ministerie of preaching the Word and administring the Sacraments is obvious to our senses, it is also called the *Visible Church.*

6 But yet again, Forasmuchas it is not conspicuous to the eyes of men, who be true beleevers, and godly; in respect of them it is called an *Invisible Church.*

7 Therefore that distinction of the Church into *Visible* and *Invisible* doth not introduce two as it were distinct Churches, or divers companies:

8 But it considereth the Church or the company of those which are called after a diverse respect and in a different manner, that is, *Inward* and *Outward.*

9 The *Inward* beauty and glory of the Church doth consist in *Faith*, and *Renovation* or renewing, with which

is

is immediately joyned the *Inheritance* of eternall life.

10 This ſpirituall *Regeneration* and *Renovation* is hidden under the infirmities of the fleſh: and this communion or *Inheritance* of eternall life is, by the ſcandal of the croſſe and death, covered as it were with a vail here in this life. And in this reſpect the Church is ſaid to be *Inviſible*.

11 The *Outward beauty* and glory of the *Church* doth conſiſt in the ſincere *preaching* of the *word*, and the *profeſſion* thereof, and the lawfull *adminiſtration* of the *Sacraments*: In which reſpect the Church is ſaid to be *Viſible*.

12 To make a man therefore a true and living member of the myſticall body of Chriſt, the externall profeſſion of the ſame doctrine, and the participation of the ſame Sacraments is not ſufficient: but there is required alſo, and that neceſſarily, inward regeneration, and the inward dwelling of the Holy Ghoſt.

13 But yet we are not to ſeek for the *Inviſible* Church without the *Viſible*, ſeeing that it is included within it: For the elect are not to be ſought

for without the company of those which are called.

14 Neither are we in any nation under heaven to seek for that *Invisible* Church of the elect, pure, unspotted, undefiled, outwardly separate from all hypocrites.

15 For *here* in this life the *Jebusites* and they of *Jerusalem* dwell together; in the same *garden*, the *Nettle* and the *Myrtle*, in the same wood the low *Shrub* and the lofty *Cedar* grow together; in *Jacobs flock* the *white* and the *speckled*, the *Lambs* and the *Kids* feed together; in *Peters net* fishes *Good* and *Bad* are caught together; in the *Lords field* the *Lilies* and the *Thorns* spring up together; in the *Lords floore* the *Corn* and the *Chaff* are mingled together; in *Christs cellar* the *wine* and the *Oyl* have both their *Lees* and *Dregs*; in *Noahs ark* there were beasts *Unclean* as well as *Clean*.

16 This company of the elect, this *Church*, is by the Holy Ghost in Scripture adorned with most honourable *Titles*.

17 For it is called, *The body of Christ*, *The spouse of Christ*, *The kingdome*

dome of God, Gods peculiar, Gods beloved people, &c.

18 But all these *Titles* and appellations are to be understood by a *Synecdoche*, as not belonging to all in the Church: For they are attributed unto the Church for the truly regenerate and elects sake, which are *in* and *of* the Church.

19 For there is a manifest and evident difference between the truly regenerate, and the hypocrites, which are onely joyned unto the Church in an outward profession.

20 The *Truly regenerate* are *True* and *Living* members of the *Church*, because from Christ their Head they draw both Spirit and Life; The *Hypocrites* are but *rotten* and *dead* members: Those belong unto the Church *Internally*; These, onely *Externally*: Those, in *Heart*; These, onely in *Outward shew*: Those, *In deed*; These, *In thought* onely: Those, in the *Judgement* of *God*; These, onely in the *Judgement* of *Men*: Those, as *True and sound* parts of the Body; These, as *Scabs* and *Ill humours*: Those, to speak properly, are *of the Church*; These, are onely *in the Church*.

Auguſt. in Brev. Collat. Collat. 3. in Joan. Tract. 6, De Bapt. lib. 3. cap. 18, &c.

21 The Church in the Creed, is called, *One, Holy, Catholick,* and *Apoſtolick.*

22 It is called *One,* for the Unitie of the Spirit, which the Apoſtle expounds *Epheſ. 4. 3,* &c. *There is one Body and one Spirit, even as ye are called in one hope of your calling: One Lord, one Faith, one Baptiſme: One God and Father of all, who is above all, and through all, and in you all.*

23 It is called *Holy,* becauſe it is ſanctified of Chriſt by the Spirit and the Word: Which Sanctitie or Holineſſe conſiſts, in this life, in the imputation of Chriſts Sanctitie, and the Study of true Sanctitie; but at length it ſhall be made perfect and abſolute in the life to come.

24 It is called *Catholick,* in reſpect of the Catholick Faith, which is to be eſtimated by the common conſent of all the Godly, and their agreement in the true Doctrine, at all times, and in all places, whether they lived in former ages, or whether they be at this day yet living.

25 But

25 But it is neceſſarie that this conſent be grounded on the Catholick writings of the Prophets and Apoſtles, which are the onely foundation of the Church.

26 It is called *Apoſtolick* in reſpect of the Doctrine of the Apoſtles; becauſe it began in the New Teſtament to be propagated by the Apoſtles (which taught *none other things then thoſe which the Prophets and Moſes did ſay ſhould come.* Act. 26. 22.) and becauſe it is yet at this day gathered together by the Doctrine of the Apoſtles ſounding in the Scriptures.

27 From whence it may be eaſily gathered, what are the true *Characters* and ſignes of the *True Church*, to wit, *The pure preaching of the Word*; and *the Lawfull adminiſtration of the Sacraments.*

28 For ſeeing that the *Church* is nothing elſe but a Company of ſuch as profeſſe the true *Doctrine of Chriſt* publickly, and uſe *the Sacraments* lawfully; and there is no ſurer note of a thing then its *Form*: Therefore we conclude, that theſe and no other are the true, proper and genuine *Characters*,

ters, tokens, and cognizances of the Church.

29 If there be assigned any other; as the *Catholick* name, *Antiquitie*, *Duration*, *Amplitude*, *Succession of Bishops*, *Temporall felicitie*, *&c.* I say, These are common to other Societies and Companies as well as to the Church; neither are they of any force to prove a true Church, unlesse they exactly agree, and are joyned with the other notes before mentioned by us.

30 Wherefore we thought good to note the words of *Stapleton* (*in relect. princ. fid. Controv.* 1. *Quæst.* 4. *Art.* 5. *pag.* 113.) Even as, saith he, little children do distinguish a man from a beast, by the external lineaments of body, and outward figure of a man; because they are led onely by their sense: And those which are of riper yeares and have the use of reason, but yet are rude and unlearned, do it by operations of life and functions which are onely proper to a man, as to speak like a man, to walk like a man, &c. But they which are wise and prudent whose judgement pierceth deeper, do it

it by prudence and understanding, and other endowments which are proper unto man after a farre more excellent manner:

31 So the Church of Christ is by those that are wise and Spirituall (such as are the Teachers and Pastours of the Church) known by the sound Doctrine and the right use of the Sacraments. But as for those which are unlearned, weak, and little in Faith, who are not able to judge of the Doctrine it self considered in its causes, principles, and means; as also those which are without Faith, who know little or nothing of the Church: they judge onely by the outward face and appearance, and by the multitude of the people which beleeve, and their Pastours.

32 This Similitude or Comparison of *Stapletons* we thought worthy to be noted. For from hence it may be concluded, that our notes of the true Church are proper, genuine, and well beseeming spirituall men; but theirs are doubtfull and uncertain.

33 The outward shew and face of the Church shadowed out by lineaments, we willingly grant unto them: But as for the Soul thereof, that must

must they leave unto us.

34 Hither belongeth that which *Bellarmine* himself openly confesseth, That by those notes and marks by him assigned, it is not proved evidently to be true, That the Church of Rome is the true Church of God, but yet it is made evidently credible. *Libr. 4. de Eccl. cap. 3. Col. 210.*

35 Furthermore seeing that the Gospel is not preached, nor the Sacraments administred with like sincerity in all particular Churches; but the leaven of humane traditions and inventions is mixed with the pure masse of Gods Word: Therefore in this respect, and in this sense, the Church is said to be more pure, or more impure, comparing one with another.

36 So Christ would have the Scribes and Pharisees to be heard, *Sitting in Moses Chair.* Matth. 23. 2. that is, delivering the Doctrine which *Moses* delivered (according to the interpretation of *Biel. 4. Sent. Dist. 1. Quæst. 4. Art. 3.*) But withall he gives an *Item*, to *beware of the leaven of the Pharisees*, that is, their false Doctrine. *Matth. 16. 6.*

37 God can even by a corrupt Ministerie

niſterie beget ſpirituall children unto himſelf. *Ezech.* 16. 20.

38 The eares of the hearers are many times more pure then the lips of the teachers.

39 So the Popiſh Church is not a true and pure Church: But yet in former ages under Popery did God gather, and even at this day ſtill doth gather, unto himſelf a Church.

40 Our Churches are gone out of the Romiſh Babylon according to Gods command. *Jerem.* 15. 19. They have *taken forth the precious from the vile*; They have accepted, and do ſtill profeſſe and maintain the writings of the Prophets and Apoſtles, & the Doctrine which is conformable and agreeable unto them, ſeparating them from the leaven of humane traditions.

41 Can any one then deny that our *Church* is *Apoſtolick?* Such as the Doctrine is, ſuch is the Church: The Doctrine is Apoſtolick; And therefore our Church is alſo Apoſtolick.

42 Let them therefore either convince us out of the writings of the Prophets and Apoſtles, to have departed from the Doctrine of the Prophets and Apoſtles: or let them not deny unto us the

the name of *Catholick* and *Apoſtolick Church*.

43 And here we would have it accurately to be obſerved, what the *Acts* of the *Diet* at *Auſpurg* Anno 1530. do witneſſe, How that the chiefeſt of our adverſaries there confeſſed that the confeſſion of our Faith could not be refuted out of Scripture.

44 Hither will we adde out of *S. Auguſtine* (*Epiſt.* 166.) that, In the Scriptures we have learned Chriſt; in the Scriptures we have learned the Church. And, why then do we not in them retain both Chriſt & the Church?

45 And again, we have another ſaying out of *S. Auguſtine* (*De unitate Eccl. Cap.* 2.) which makes againſt them: Between us, ſaith he, and the *Donatiſts* (the *Romaniſts*) the queſtion is, *where the Church is*. What then ſhall we do? Shall we ſeek it in our own words, or in the words of our Lord, which is the Head of the Church? In my judgement, we ought rather to ſeek it in his words, who is Truth it ſelf, and beſt knows his own body.

46 And further we urge upon them that *Excluſive* particle of *S. Chryſoſtome* (*Hom.* 49. *oper. imperf. in Matt.*)

They

They which would know which is the true Church of Christ, can know by no other means but *Onely* by the Scriptures.

47 The word of God, which this day is not extant but in the writings of the Prophets and Apostles, is the seed, the foundation, and as it were the soul of the Church: If the Church departeth from the tract thereof, it departeth into errour; and that so much the more grievous, by how much the more remote and distant from the sinceritie of the word.

48 From whence it may be easily gathered, what we are to determine concerning the question, *Whether the Church can erre or no.*

49 For we are to distinguish between the *Catholick* Church, and *Particular* Churches.

50 Again we are to distinguish between errours overthrowing the Foundation, and stubble built upon the Foundation.

51 And again we are to distinguish between the *Visible* Church and the *Invisible.*

52 The *Romanists,* after long and tedious disputation about the infallible judgement of the Church, bring us at length

length to the Pope alone. The Infallibilitie, saith *Bellarmine*, 4. *de Pontif. cap.* 2. is not in the assembly of the Counsellers, or in the Councel of the Bishops, but in the Pope alone.

53 The faithfull *people* erre not as long as they follow their *Pastours*; The *Pastours* erre not as long as they follow their *Bishops*; The *Bishops* erre not as long as they follow the *Pope*: Therefore according to them, the immunitie of the Church from errour descendeth from the *Pope alone*.

54 What they attribute unto the Pope, that do we attribute unto Christ, who teacheth his Church by the Scriptures and in the Scriptures: The *Church* doth not erre as farre forth and as long as it follows the voice of *Christ*, and is ruled by the *Holy Ghost*.

55 To conclude, To this end doth God gather himself a Church, that he may have an assembly or company to acknowledge, to praise, and to glorifie him aright, both in this life and in the life to come.

56 The *Militant* Church here on Earth is the *Seminary* of the Church *Triumphant* in Heaven. Unto which Christ

Chriſt bring us, who is the Head thereof. To whom be glory for ever and ever. *Amen.*

CHAP. XX.

¶ Wherein are contained *Theologicall Aphoriſmes* concerning the *Eccleſiaſticall Miniſterie.*

1 THere are in the Church three ſtates or orders, inſtituted all by God: The *Eccleſiaſticall*, *Politicall*, and *Oeconomicall*: The Firſt, of the Church; the Second, of the Common-wealth; the Third, of the Private familie.

2 They are commonly called three *Hierarchies.*

3 The *Eccleſiaſticall* order is called in Scripture (διακονία καὶ λειτουργία) The

The Miniſterie and Service.

4 Therefore it is not any *Deſpoticall* or Lordly dominion.

5 In this *Eccleſiaſticall* Miniſterie, we are to conſider the lawfull *Vocation* thereunto, and the faithfull *Diſcharge* thereof.

6 *Vocation* is certainly neceſſarie for *Miniſters* of the Church, and that ſuch as is lawfull.

7 For, *How ſhall they preach except they be ſent?* Rom. 10. 15.

8 The power and right of calling Miniſters is Gods own: It is he who, as *the Lord of the harveſt, ſendeth forth labourers into his harveſt.* Matth. 9. 38.

9 Now *God calls* the *Miniſters* of his Church both *Immediately* and *Mediately*.

10 *Immediately* he called the *Prophets* in the Old Teſtament, and the *Apoſtles* in the New.

11 Which manner of calling the Apoſtle, *Gal.* 1. 1. deſcribeth thus, That it was *neither of man, nor by man, but by Jeſus Chriſt, and God the Father who raiſed him from the dead.*

12 With which deſcription this is nothing repugnant, That ſometimes by

by ſome Prophet or Apoſtle, or elſe by lot, this immediate vocation or calling of God is outwardly declared.

13 The *Immediate* vocation or calling is alwayes accompanied with ſome extraordinarie Teſtimonies and Gifts of God.

14 But yet by Teſtimonies and Gifts we would not have miracles to be underſtood.

15 For *John* the Baptiſt *did no miracle*, John 10. 41. and yet it is certain that he was *Immediately* called.

16 But by theſe Teſtimonies of *Immediate Vocation*, we underſtand the peculiar declaration and manifeſtation of the Spirit, and the ſingular power and efficacie of their miniſterie.

17 The doctrines of thoſe which are *Immediately* called by God, foraſmuch as they ſpeak as they are *moved by the Holy Ghoſt*, are ſimply and abſolutely to be beleeved. 2. *Pet.* 1. 21.

18 Whereupon we are ſaid to be *built upon the foundation of the Prophets and Apoſtles.* Epheſ. 2. 20.

19 They which are called after this manner, have this priviledge, That they are not tied and bound to any certain

and

and particular Church, but they are furnished with power and authority to preach every where.

20 From whence it appears that this *Immediate vocation* hath especially place, either in the constituting of a Church, or in the purging of it from errours.

21 The *Mediate Vocation* is also the calling of God: but it is by fit men, according to the *Canon* and rule expressed in the word of God.

22 Where we must very accurately observe, that the *Mediate Vocation* also as well as the *Immediate* belongeth unto God.

23 For it is *God* that *hath set in the Church*, not onely *Prophets*, *Apostles*, and *Evangelists*, but also *Pastours and Teachers*. 1. Cor. 12. 28. Ephes. 4. 11.

24 The *Ministers* of the Church of *Ephesus* are said to be made by the *Holy Ghost*, although *Paul* by the imposition or laying on of hands commended the ministerie unto them. *Acts* 20. 28.

25 The Holy Ghost even at this day *reproveth the world of sinne*, by those which are called by a *Mediate Vocation*. John 16. 8.

26 God,

26 God, when he calleth by a *Mediate Vocation*, uſeth the miniſterie of the Church.

27 For unto the Church hath he committed the pledge of his word. *Rom.* 3. 2. He hath delivered unto her the Sacraments, and unto her as to his ſpouſe he hath given the keyes of the kingdome of heaven. *Matth.* 18. 18.

28 So then the Church hath power and right to call Miniſters: but it is from God, and it muſt be in ſuch manner and order as it expreſſed in the Scriptures.

29 What manner and order of calling we here underſtand, it is declared by the precepts and practice of the Apoſtles.

30 *whomſoever you ſhall approve by your letters* (ſaith the Apoſtle, 1. Cor. 16. 3.) *them will I ſend. A Biſhop muſt have a good report.* 1. Tim. 3. 7. *Lay hands ſuddenly on no man.* 1. Tim. 5. 22. *ſuddenly*, that is, before thou haſt the teſtimony and conſent of the Church.

31 Adde hither alſo the *Practice* of the *Apoſtles*. At the *ordination* and election of *Deacons*, the *Apoſtles* ſpeak after this manner, *Brethren, look ye out among*

among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts 6. 3. and again, *Elders were ordained in every Church* by suffrages or voices. *Acts.* 14. 23.

32 Whereupon were made those old *Canons. No reason* it is that any should be suffered to be reckoned and accounted amongst Bishops unlesse they be elected by the *Clergie*, desired by the *People*, and consecrated by the *Bishops* of the same *Province* with the judgement of the *Metropolitane.* (*c. null. dist.* 62. *ex Leon. Episc. Rom.*)

33 *Item*, Let them be desired by the *People*, elected by the *Clergie*, and ordained by the judgement of the *Bishops.*

34 *Item*, Whosoever are to be made *Priests*, for such let a postulation be made unto the *Bishops*, let them have the hands of *Clergiemen* of good credit, and let them also have the testimony and consent of *the People.*

35 That place of *Cyprian* (*Lib.* 1. *Epist.* 4.) is especially to be noted, where it is said, The people especially have power of electing such as are worthy, and refusing such as are unworthy

to be Prieſts, and we ſee apparently that it deſcends by authority from above, That the Prieſt be elected in the ſight and preſence of the people, and be approved and thought worthy by publick judgement and teſtimonie.

36 Wherefore ſeeing that the power and right of calling Miniſters belongs unto the whole Church; neither let the Presbyterie alone, nor the Magiſtracie alone, nor the reſt of the multitude alone, uſurp & challenge to themſelves this power.

37 For what concerns all, that muſt all have a care of.

38 But *let all things be done decently and in order.* 1. Cor. 14 40.

39 The publick and ſolemn teſtification of this *Mediate Vocation*, is the rite of *Ordination*; by which in the ſight of God and in the preſence of the whole Church, the perſon lawfully called is ſeparated from the reſt of the multitude to this charge and office, and is commended unto God by prayers, and hath a publick teſtimony of his foregoing *Vocation.*

40 We deny that *Ordination* is a Sacrament, if the word be properly and ſtrictly taken.

41 For it wants the outward Element expreſſely inſtituted by Chriſt himſelf in the New Teſtament: It wants alſo the promiſe of application and obſignation of grace proper to the Goſpell.

42 Before *Ordination* there goes diligent *Examination* of the party to be ordained: by which enquiry is made concerning his *confeſſion*, *learning*, *aptneſſe to teach*, and *order of life*.

43 The *Rule* of this *Examination* is ſet down unto us 1. *Tim.* 3. 2. &c. *Tit.* 1 6,7,8, &c.

44 In which places ſuch vertues are required of him that hath committed unto him the office of teaching in the Church, as are either *Common* to him with other true godly, or elſe are *Proper* and peculiar unto him.

45 The *Common* are theſe, That he *muſt be blameleſſe*, the *husband of one wife*, *vigilant*, *ſober*, *of good behaviour*, *given to hoſpitalitie*, *not given to wine*, *no ſtriker*, *nor greedy of filthy lucre*, *but patient*, *not a braweler*, *not covetous*, &c. 1. Tim. 3 2,3,4, &c. Tit. 1. 6,7,8, &c.

46 Now

46 Now the reaſon why the Apoſtle maketh mention of theſe common vertues, is; Becauſe integrity of life is required of Miniſters not onely for the ſame cauſes for which they are required of other private Chriſtians, but alſo in a peculiar name: That their Miniſterie be not calumniated, reproched, and ill ſpoken of, and ſo the fructification of the word be hindred.

37 The Apoſtle requires that a *Biſhop* be *the husband of one wife*, to ſtop the mouthes of Hereticks which ſpeak againſt their marrying: ſhewing thereby that marriage is no impure thing, but ſo honourable, that it is no hindrance to a man from aſcending up unto the Biſhops chair. *Chryſoſt. in cap.* 1. *Tit.*

48 Therefore the *Eccleſiaſtical Order* or the *Clergie* are not by Gods law forbidden marriage.

49 For the temperance or continencie which the Apoſtle requires in a Biſhop (*Tit.* 1. 7.) cannot be proved to be underſtood of the *vow of Continencie*, or living unmarried; untill it be firſt ſhewed that there is no temperance or continencie in the married

ried life of the Godly. *Ecclesiasticus* 26. 22. *Galat.* 5. 23.

50 Neither doth the Apostle hereby hinder those from the ministery, who after they have buried one wife have lawfully married another.

51 But he forbids those to be chosen unto the ministery, who in any sort sinne so against the seventh commandment that they are not the husbands of one wife.

52 As for example, If they live in adulterie: If at the same time they have more wives then one: If putting away and divorcing from them a lawfull wife (except it be in case of adultery) they marry another, or choose unto themselves one that is divorced from another.

53 Neither yet doth he prescribe marriage unto all Ministers of the Church as a thing absolutely necessary: but he leaves it as a thing arbitrary, either to marry or not to marry; and makes married Ministers subject unto the laws of Matrimony established by God.

54 The *Proper* and peculiar *vertues* which the Apostle requires of the Ministers of the Church are these, That

That they muſt be *apt to teach.* 1. Tim. 3. 2. That they may be furniſhed and inſtructed with the gift to teach, and *be able by ſound doctrine both to exhort and to convince the gain-ſayers.* Tit. 1. 9.

55 So much concerning the lawfull *vocation* or calling unto the *Miniſtery*: Now follows the *faithfull diſcharge* of the ſame.

56 By the *faithfull diſcharge* of the *Miniſtery*, we underſtand all duties of Eccleſiaſticall miniſtration, according to the Apoſtle. 1. *Cor.* 4. 1. *Let a man ſo account of us as of the Miniſters of Chriſt, and the Stewards of the Myſteries of God.* and in the 2. verſe, *Moreover it is required in Stewards, that a man be found faithfull.*

57 Which faithfulneſſe conſiſts in this, That the things of the Church wherewith the Miniſter is entruſted by God, be ordered and adminiſtred according to the preſcript will of God.

58 The things of the Church either concern *Doctrine*, or the *Sacraments*, or *Diſcipline.*

59 The *Office* then of a *Miniſter*,

is contained in these three things: the lawfull administration of *Doctrine*, *the Sacraments*, and *Discipline*.

60 The *administration* or *discharge* of the *Ministers office* as concerning *Doctrine* consisteth in the *Confirmation* of the Truth and the *Refutation* of Errours.

61 The *Rule* both of *Doctrine* and *Reproof* is the onely *word* of God. 2. *Tim.* 3. 16.

62 Unto *Doctrine* pertaineth the interpretation of the Holy Scripture, and the applying of the same unto the use and benefit of the Church.

63 In the *Administration* of the *Sacraments* we are to consider both the *Object* and the *Manner*.

64 By the name of *Object* we understand that prudent care of the Minister by which he is held to have regard and foresight unto whom the Sacraments are to be administred, and who are to be kept back from them.

65 And this is the chiefest cause why private *Confession* and *Absolution* are still held in some Churches, although

though there are not wanting many other reaſons.

66 By the name of the *Manner* is underſtood that all things are to be adminiſtred according to the preſcript rule of Chriſt, and, as the Apoſtle ſaith, *decently and in order.* 1. Cor. 14. 40.

67 The *Eccleſiaſticall Diſcipline* is exerciſed in correcting faults, and paſſing Eccleſiaſticall Judgement and Sentence.

68 Faults are to be corrected according to the order and degrees preſcribed by Chriſt. *Mat.* 18. 15.

69 Let *Private* and *Publick admonition* and Warning go before: and if thoſe will not ſerve the turn, let the ſevere *Adminiſtration* of *Eccleſiaſticall Judgement* and Sentence ſucceed in the place thereof, which conſiſteth in *Excommunication.*

70 *Excommunication* (the latter part of the Keyes) is either that which is called the *Leſſer*, or elſe that which is called the *Greater.*

71 The *Leſſer* is that by which the Sinner is interdicted the participation of the Lords Supper for a time.

72 The *Greater* is that by which, lawfull Knowledge going before, the

obstinate and contumacious sinner, is exeluded from the Societie of the Church, and is delivered up unto Satan.

73 The first is called (Ἀποριστμὸς, or) *Excommunication* of *Separation* for a time: The second is called (Ἀνάθεμα, or) *Excommunication* of *Execration*.

74 It were to be wished that in this last and worst age of the World the rains of Ecclesiasticall Discipline were held with a stiffer hand then commonly they are.

75 The Power of *Excommunicating* belongeth unto the whole Church, and is pronounced by the Minister in the name of the Church.

76 Therefore the expresse or silent consent of the Church is required. *When ye are gathered together* (saith the Apostle 1. Cor. 5. 4, 5.) *and my Spirit, with the power of our Lord Jesus Christ, deliver such a one unto Satan, &c.*

77 The *Pope* of Rome as he offends against the Lawfull *Vocation* of *Ministers*: So also he offends against the *Administration* of *Ecclesiasticall Discipline*.

78 For

78 For he derogates too much from the *Magiſtracie*, and from *Chriſtian People*, in taking from them the right and power of electing Miniſters: and arrogates too much unto himſelf, in taking upon him to give the Sole power unto Biſhops, and reſerving it more eſpecially unto himſelf.

79 He boaſts and glories that he is the *Monarch*, the *Head*, and *Bridegroom* of the *Church*.

80 But by this and many other marks we know him to be the very *Antichriſt*.

81 For what marks ſoever the Scripture hath given to know *Antichriſt* by, they all meet together in the *Pope* of Rome, as Hiſtories do witneſſe, and experience teacheth.

82 In like manner the *Pope* of Rome offends againſt the *Adminiſtration* of *Eccleſiaſticall Diſcipline*, many wayes.

83 For he challengeth unto himſelf the *Supreme power* of *Excommunicating*, *abſolving*, *diſpenſing with*, *reſerving caſes*, *conferring indulgences*, *benefices*, *& ſuch like*, of *propounding Laws*, of *determining*, *puniſhing*, and *governing the Eccleſiaſtical Hierarchie*, *&c.*

Franc. Vargas. de Jurisdict. Episc.

84 He boasts and glories that this power is seated in himself as in the *Head* and *Fountain*, and that it is derived from him unto the Bishops as unto the *Arms* and *Streams*.

58 He puts the *Presbyterie* in subjection under the *Bishops*, and grants unto them farre lesse power of *Jurisdiction*.

86 This also is to be disliked in the *Papall Excommunication*, that he thunders it out against whole Cities, whole Provinces, yea whole Kingdomes, for one or some few mens sake.

87 Neither doth he exercise *Excommunication* against *Atheisme* and notorious offenses: But, as Historie do witnesse, it proceeds for the most part from private hatred, levitie, ambition, and desire of domineering.

88 For he confounds the *Ecclesiasticall Discipline* with *civil punishments*: For after that he hath *Excommunicated Kings and Emperours*, he *thrusts* them out of their *Kingdomes* and *Empires*, he *absolves* their *Subjects* from their *Homages* and *Services*, and from their *Oath* of *Allegeance*, and exposeth

poſeth their goods unto all men for a prey.

89 What the end of *Papal Excommunication is*, Let us conſult with Hiſtories, but eſpecially let us have recourſe unto *Rodericus Zamorenſis (in ſpeculo vit. Human. Lib. 2. Cap. 3.)* and *Nicholas de Cleman. (Lib. de Ruin. & Reparat. Eccleſiæ)* whoſe teſtimonie is moſt true on this part.

90 By theſe and the like abuſes without doubt it is ſo come to paſſe, that the moſt wholeſome part of *Eccleſiaſticall Diſcipline* is at this day fallen to decay and come to ruine. See other cauſes thereof in *Luthers* Commentaries (*Supr. 3. Joel. Tom. 4. Fol. 801. &c.*) Read them and perpend them.

91 O Chriſt, thou which thruſteſt forth Labourers into thy harveſt, *Thruſt in thy ſickle, and reap: for the time is come for thee to reap: for the Harveſt of the Earth is ripe.* Revel. 14. 15. and *The grapes are fully ripe.* Whoſoever loveth thee, let him ſay, Come. *Amen.*

CHAP.

CHAP. XXI.

Wherein are contained *Theologicall Aphorismes* concerning the Politicall *Order*, or the Civil *Magistracie*.

1 THe goods, not onely of the life to come, which are eternall, but even those of this life, which are temporall, the hope of fruition whereof man lost by his *Apostasie* and falling away from God, are by God restored again to mankind for the merit and intercession of the Sonne.

2 By the Ministerie of the Word God gathereth unto himself a Church, by which he may be righly and duly acknowledged and praised, in the true members whereof he may restore his decayed image, and inchoate or begin eternall life.

3 But

3 But because this gathering together of the Church, and the restoring of the Divine Image is wrought in this life: Therefore God hath instituted and ordained the *Politicall Order* or the *Civil Magistracie*, to be as it were an *Hedge* to the *Church*.

4 For to this end hath God appointed Kings, and all that be set in authoritie, and given them rule and power, *that* under them *we may lead a quiet and peaceable life in all godlinesse and honestie*. 1. Tim. 2. 2.

5 The Church is gathered together out of mankind. Mankind being miserably corrupted since the fall cannot possibly consist without civil government. Therefore was it necessarie for the Churches sake, that the *Politicall Order*, or *Civil Magistracie* should be instituted and appointed.

6 The parts of the *Politicall Order* are two: The *Magistrates*, and the *Subjects*.

7 The *Magistrates* rule; The *Subjects* obey.

8 The *Magistrates* are either *supreme* or *subordinate*. *Submit your selves to every ordinance of man for the Lords sake: whether it be to the King, as Supreme;*

Supreme; or unto Governours, as unto them that are sent by him. 1. Pet. 2. 13.

9 The *Supreme Magistrate* hath sovereigne and full power and authoritie, under God: The *Subordinate* is so set over others, that he is still set under the *Supreme.*

10 Both are Gods own institution: *For there is no power but of God.* Rom. 13. 1.

11 Therefore a Christian man is not forbidden to be a *Magistrate*, and to bear rule and authoritie.

12 The Gospel doth not take away *Civil Government:* neither do Gods institutions overthrow one another.

13 God calls men unto the Magistracie either *Immediately* or *Mediately.*

14 Examples of *Immediate* calling we have in *Moses*, *David*, &c. For God by his own voice called them *Immediately* and *Extraordinarily* unto the rule and governing of his people.

15 *Mediate calling* is especially two wayes, either by *Hereditarie succession*, or by *Mens election:* Unto these two wayes of calling may all other be referred.

16 They which are called unto the Magistracie

Magistracie *Mediately*, are no lesse to be accounted as instituted and appointed by God, then those which were called by the voice of God himself *Immediately*.

17 For whereas *Peter* calleth them *the Ordinance of man.* 1. Epist. 2. 13. he doth it not therefore, as if they were onely an humane ordinance: but because they are ordained by men, because they are men, and because they are made and appointed for the good of men, and common benefit of humane societie.

18 The *Office* of a *Magistrate* is seen or considered either in *Peace* or *warre*.

19 In the time of *Peace* let him administer *Justice* and *Judgement*.

20 By *Justice* we understand *externall obedience* to both Tables of the commandments.

21 For it is the *Magistrates* charge and care, to see that both the Tables of the commandments be kept and observed, as farre as it concerns *Externall Discipline*.

22 He may and must hinder false and blasphemous opinions from being spread abroad: He may and must punish

niſh thoſe which are ſeducers of Souls, eſpecially ſuch as are ſeditious: He may and muſt hinder the profanation of the Sabbath.

23 But yet he muſt not take upon him authoritie and power over the Conſciences of men, whereof God onely is King.

24 Therefore neither muſt the Magiſtrate compell the Subjects to any falſe religion, neither muſt the Subjects obey if he goes about to compell them.

25 Unto the *Adminiſtration* of *Juſtice* there belongeth alſo the power of making *Civil Laws*, to be the determination of the law of nature.

26 For *Chriſtian Commonwealths* are *not* ſimply tyed and *bound* to the *Judiciall Laws* of *Moſes*.

27 Unto the ſame alſo belong *Contracts*, which are to be moderated by *Charitie* and *Equitie*: From whence it is eaſily gathered what we may determine in the queſtion about *Uſurie*.

28 The Scripture ſimply forbiddeth *Uſurie*: But what be *Contracts* of *Uſurie*, that we muſt learn from the end of the Law, which is Charitie; and from the deſcription of the Prohibition,

bition, as also from the incorrupt judgement of the prudent.

29 By the name of *Judgement* forementioned, we understand the defending of the good, and the punishing of those which do that which is evil. *Rom.* 13. 4.

30 To which end and purpose were judiciall Laws invented, for the hearing and judging both *Civill* and *Criminall* causes.

31 Therefore a Christian man is not forbidden to go to Law, so he do it in a lawfull manner.

32 The *Punishment* which the Magistrate inflicteth upon the transgressours of the *Laws*, and the troublers of humane societie, must be *Correspondent* to the *Fault* committed.

33 For it is not free for the Magistrate at his pleasure, to let delinquents and offenders, especially such as are in any enormous crime, escape and go unpunished.

34 Yet sometimes *Equitie* and *Moderation* of the rigour of the Law is to be used: but still with a respect unto the *Delinquent* or *Offender*, and the *Offense* it self.

35 As *Extreme rigour* of the Law

is

is sometimes *Extreme injurie*: So likewise *Extreme indulgence* and remissnesse doth *Dull* the *Edge* of the Law and much diminish the power and authoritie of the Magistrate.

36 Here a question is moved about *Heresie*, *Theft*, and *Adulterie*, Whether the *Punishment* thereof ought to be *Capitall*.

37 Whosoever doth maintain an Heresie *Privately*, or else doth spread it abroad but *not seditiously*; we deny that such a one is to be put to death.

38 Other wayes of sowing and spreading abroad heresies, we leave unto the Magistrate to punish.

39 To say that the punishment of simple *Theft*, especially if it be but of light and petty matter, ought to be *Capitall*; that is very hard.

40 Yet we do not mislike that the rigour of the Law should be executed upon such as are common robbers, breakers into houses, and such as have often escaped for stealing, and yet steal again.

41 The Law of God hath adjudged *Adulterie* to be punished with death.

42 In the time of *warre* let the Ma-

gistrat

gistrate be mindfull of his office and duty, that he wages *warre lawfully*.

43 For neither is the *Magistrate* forbidden to *Denounce warre*, nor the *Subjects* to *take up arms*, if the *warre* be *Lawfull*.

44 The *Conditions* of a *Lawfull warre* are these, That it be undertaken *upon Authority* of superiours, *upon a good Cause*, and *with a good Intention*. Thom. 2. 2. q. 40.

45 Warre is not warre but robberie, if it be undertaken without lawfull *Authoritie* of him that denounceth it.

46 The *Just causes of warre* are *Three:* Either *Just defense*, or *Just Punishment*, or *Recovering* what is unjustly taken away.

47 There must also be added an *Intention* of a fit and convenient end. The *will* must be for *Peace*, and *warre* is not to be undertaken but upon *necessitie*: The *End* of going to *warre* is or ought to be the procuring of *Peace*. *August. Epist.* 205.

48 To a right *Intention* we referre also the *Lawfull manner* of waging warre.

49 It was worthily spoke by *Aurelianus* to a certain Tribune of Souldiers,

If

If thou wilt be a Tribune, if thou wilt live, hold thy Souldiers in, that they commit no outrages. Let none of them steal an hen, take away another mans sheep, pull of a grape, tread down the standing corn; exact oyl, salt, or wood, but let them be content with their own wages: If they go a forraging and boothaling, let them do it in their enemies countrie and not in the countrie of their friends and allyes.

50 For it can never be hoped, that those souldiers should be prosperous in warlike enterprises, and feats of arms, which at their departure carry away with them curses and tears for their *Viaticum* to feed upon by the way. *Gregor. lib. 6. Histor. cap. 12.*

51 Let them try their strength against their enemies: But even against them let the *stratagems* of warre which they use be *lawfull*.

52 But yet it behooves a *Magistrate* to try all courses before he goes to war: For he may not do it but when the extreme necessity of the commonwealth calls for it. As *Physicians* are wont to do, when other remedies will not serve, at length to come to *searing* and *lancing*.

53 As

53 As in playing at *Dice*, when money is laid once at ſtake, it is a queſtion upon the caſt whoſe it ſhall be: So is it in *warre*, The king and the countrie lies at ſtake.

54 The other part of the *Politicall order*, or *Civil ſtate*, is made up by the *Subjects*, which are *Relatively* oppoſed to the *Magiſtrates*.

55 And they are either *mere Subjects*, or elſe they are *joyned* alſo *in* ſome *power*.

56 The *Subjects* ow unto their *Magiſtrates*, honour, fear, fidelitie, obedience, tribute, and prayers for them.

57 This *honour* muſt be performed in *heart* and *mind*, in *mouth* and *word*, in *work* and *deed*.

58 We muſt look upon the *Magiſtrates* as the *ordinance* of *God*: neither muſt we detract from them with black mouth, nor deny unto them outward reverence.

59 The *Obedience* which is to be performed, hath certain *bounds* and limits: for thoſe *Subjects* which alſo themſelves are *joyned in* ſome *power*, may *inhibit* the *Magiſtrates* from uſurping too much power and authoritie over them.

60 Yea

60 Yea those also which are *meere Subjects* are *not bound* to obey the Magistrates *in all things*: that is, if they shall command any thing against pietie and honestie.

61 *Subjects* are to *fear* their own *Kings*; For they have rule and authoritie over them: But *Kings* also must *fear God*; For *his kingdome ruleth over all*. Psal. 103. 19.

62 We must *Fear God* rather then *Man*: *God* whose commands are alwaies just, rather then *Man* commanding that which is unjust.

63 If any thing be commanded which seems hard and grievous to be born, yet we must bear it: But if that which is commanded be impious and unjust, we are bound not to obey it.

64 We owe *Tribute* unto *Kings* and *Magistrates*; because they *labour* for us; because they *rule* and *govern* us; and because they *defend* us.

65 But here a due *moderation* is required: For the tribute must be such as the Subjects are well able to pay, and such as the necessitie of the common wealth requires.

66 Here the question is moved, whether that place 1. *Sam.* 8 is to be under-

stood

stood of *right* or *Custome*. It may be answered, by distinguishing betweene the *Necessitie* of Government and the *Pleasure* of the King.

67 *Prayers* also are a due which subjects are to pay unto kings and those that are in authoritie, as the Apostle teacheth expressely 1. *Tim.* 2. 2.

68 It was well said by *Bugenhagius*, That if we were as ready to pray for the Magistrates as we are to detract from them, then certainly things would go better with us, and it would be the better for us.

69 The *Hebrew Rabbies* have such a saying as this, Wo unto that people which bury their own Lords. *Rabbi Solomon Jar. in Comment. Hos.* 1.

70 And *Antigonus* after his death is often digged up again by his Subjects.

71 And thus much concerning the *Politicall Order*, or Civil State. That which remains concerns the *Politicall Doctrine*.

72 God who establisheth kingdomes, grant unto all Christian kings, princes and governours peace and tranquillity both in body & mind here in this life, and eternall salvation both of body and soul in the life to come. *Amen.*

CHAP.

CHAP. XXII.

Wherein are contained *Theologicall Aphorismes* concerning *Wedlock* or *Marriage*.

1 WEdlock is a state which was ordained by God even then when man stood in his integritie, and before his fall.

2 *Marriage is honourable in all, and the bed undefiled*, Heb. 13. 4.

3 But to speak *properly* and accurately, it is *no Sacrament*, according to the definition which is given unto *Baptisme*, and the *Lords Supper*.

4 For it wants the externall and visible element according to Gods institution, and likewise it wants the promise which is proper to the Gospel.

5 But if we speak generally and in large sense, so it may be called a *Sacra-*

ment,

ment, that is, *a signe of an holy thing.* Ephes. 5. 32.

6 The proper place and seat of the doctrine concerning marriage is to be found in *Gen.* 2. 18, *&c.*

7 Unto which Christ calling us back, *Matth.* 19. 5. sheweth that the answer and solution of all questions and doubts concerning Marriage is to be fetcht from that place.

8 There it is taught that Marriage is the lawfull and indissoluble knot and joyning together of two onely, to wit, the man and the woman.

9 There, *Digamie* and *Polygamie*, that is, having two wives or more, is against the institution of marriage.

10 *Digamie* is not, when a man after the death of the first woman marieth a second, but when a man at the same time hath two wives. *Chrysost. in* 1. *Tim.* 3.

11 For neither are second marriages, nor third, nor more then these forbidden by the Holy Ghost; if so be that those that marry, marry in the Lord.

12 Again, The woman after the

death of her first husband may be married again as before, and yet otherwise.

13 God *tolerated* in the fathers in the Old Testament *Polygamie* or having many wives, but he *no where commanded* it.

14 God *tolerated* it, I say, not for unbridled lusts sake, but for propagating of the Church, and promoting the promise concerning the blessed seed.

15 And so God used that which was evil in them, to a good end.

16 That the *Marriage-knot* may be *lawfull*, there is required the mutuall *consent* of *both parties*.

17 Therefore there must be no violence used, neither must there be any errour, especially such as toucheth the substantials of marriage.

18 The *Consent* which is required must be *lawfull*, *honest*, *just*, *free*, *full*, and *sincere*.

19 But, though we said there must not be any errour, yet if the faith be once pledged, and the promise of marriage once made, it is not to be broken upon every errour.

20 Neither is the *Contract* to be made

made void and of none effect, for want of every condition which is required in the *Consent*.

21 And further the *Consent* of the *parties* is without force and efficacie, if there be not also the *Consent* of their *parents*.

21 And therefore we say, that the *Consent* of the *parents* is as well required as the mutuall *Consent* of the *parties*, and that not onely for honesties sake, but also for necessitie.

23 And this we say following the authoritie of the *Divine*, *Naturall*, and *Civil law*.

24 Which also some *Canons* of the *Pontificiall law*, especially the more ancient, do approve.

25 If the *Parents* forget the duty which they ow unto their children, or if they will abuse their power; the *Magistrate* is to succeed into the place of the parents.

26 Unto the lawfull joyning together in Matrimony this is also required, that the degrees of kindred be not violated.

27 Who may lawfully be joyned together in Matrimonie, and

who are forbidden we are taught in *Leviticus*, *Chapt.* 18, *and* 20. by an expreſſe limitation of degrees both of *Conſanguinitie* and *Affinitie.*

28 Which Texts we ſay are to be taken and underſtood not onely of the *Perſons*, but alſo of the *Degrees.*

29 And we expreſſely and plainly affirm that theſe are the *Conſtitutions* of the *Law* of *Nature.*

30 In theſe therefore there is no place for *Diſpenſation.*

31 To theſe *Divine Laws*, not without good and wholeſome counſel and advice, for greater reverence, there are alſo added by godly Magiſtrates *Prohibitions* even to the third degree of an unequall line.

32 Which we alſo hold fit to be obſerved; but yet ſo, that upon a good and probable cauſe they may be relaxed.

33 But ſtill there muſt be a *Proviſo* or care had, that *Diſpenſation* be not turned into *Diſſipation.*

34 In the *Computation* or reckoning of the *Degrees*, we follow the

Diſ-

Disposition and order of the *Canons.*

35 Not that we acknowledge our selves to be bound unto the *Canons* of the *Pontificiall Law:* but because herein it is sound and good.

36 In a right line there is given this Rule: As many as the *Persons* are, so many are the *Degrees*, excepting one.

38 In a *Collaterall equall Line* this *Rule* is given: As many degrees as one Person is distant from the stock, so many degrees is it distant from the other.

38 In a *Collaterall unequall Line,* In what degree the Person more remote is distant from the stock, in that likewise it is distant from the other.

39 In respect of *Affinitie* also some there are which are not to be married together.

40 But this *Affinitie* which hindreth marriage, doth not stretch it self farre.

41 For between the kindred of the husband and the kindred of the wife, there is no such *Affinitie* but that they may marrie one another.

42 But between the *wife* and the *Kindred* of the *Husband*, as also between the *Husband* and the *Kindred* of the *wife*, there is such *Affinitie* that they may not marry one another.

43 Therefore according to the *Constitutions* of all *Lawes*, in a *right Line Prohibition* extends it self *Infinitely*.

44 In a *Collaterall Line*, by the *Provinciall Lawes*, *Prohibition* is extended to the *Third degree*.

45 And it respects not onely *Consanguinitie* but also *Affinitie*.

46 And it is good counsel which is given by *Ictus*, That in joyning together in matrimonie, we are not onely to consider what is Lawfull, but also what is Honest.

47 The *Principall end* of marriage is the propagation of mankind, and of the Church consequently.

48 The *Lesse-Principall* ends are, That the Man and the Wife may be mutuall and faithfull helps the one to the other, and that they may be a Type of Christ and his Church.

49 The

49 The *Accidentall end is*, The avoiding of fornication.

50 For what before the fall was instituted for an *Office* or *Duty*, after the fall became an *Help* or *Remedie*.

51 Before *Matrimonie* not without good reason, there must go *Betrothing*.

52 Which is the *Promise of future Marriage*.

53 After *Betrothing* there may be a *Separation*, for sundry causes; which are to be judged in the *Consistories* by godly, learned and prudent men.

54 In generall, we say that *Refusals* may be made for more causes and reasons then *Divorces* may.

55 For many things may hinder *Matrimonie* to be contracted, which cannot dissolve it when it is contracted.

56 *Matrimonie* is dissolved by *Death* and by *Adulterie*.

57 By *Adultery* the very *Knot* of *Matrimonie* is dissolved, insomuch that the party innocent may marrie again.

58 *Hierome* thinks that the *Adultereſſe* may not be retained: *Auguſtine* thinks that ſhe may not be diſmiſſed, and put away: But we go in a middle way.

59 If one party forſake the other and go away out of malice, the Magiſtrate doth well in providing and taking care for the partie innocent.

60 But ſtill we muſt remember Chriſts *Excluſive*, That there is no other juſt *Cauſe* of *Divorce* but *onely Adultery*.

61 A *Statute* ſpeaking *Exceptively* is not extended to other cauſes. *Bald. Lib.* 28. *C. de Adult.*

62 *Inhabilitie* of body for the uſe of *Matrimonie* doth not make a Divorce, but it ſhewes that no true *Matrimony* went before.

63 It is proved by this Argument: Becauſe that *Inhabilitie* happening after marriage doth not admit of a Divorce.

64 We may judge the like concerning any errour in the *Subſtantialls*.

65 *Violence* is counted equall to *Deſertion*.

66 That

66 That *Matrimonie* is to be dissolved for *Heresie*, we do not hold, neither do we grant it.

67 *Virginitie* is *Subordinate* to *Wedlock*: for chastitie in both states is pleasing unto God.

68 The Apostle preferres *Virginitie* before *Wedlock*, to wit, in idoneous and fit persons, which have the Gift of *Continencie*: *not absolutely*, but *in some respect*; by reason of troubles, which follow those that are married, and the circumstances of times.

69 The yoke of *Virginitie* is not to be imposed upon any against their wills: for all are not able to bear it.

70 Therefore it is free for all to marrie: But, as for those that burn, it is necessarie.

71 If the *Spirit* voluntarily make thee a *Virgin*, then art thou a *Virgin indeed*; There is no need of a *Vow*, or any *Coaction*.

72 If thou art a *Virgin* upon *Coaction*, before God thou art *no Virgin*: neither doth thy *Vow* profit thee.

73 *Virginitie* of *Body* without

Virginitie of *Mind* is but *Hypocriticall.*

74 Which is not to be compared with Holy Wedlock, but is to be put farre after it.

75 It profits nothing to keep the *Body Impolluted without*, and to have the *Mind Fuming* and *Flaming* with lusts *within.*

76 What doth it profit to have the *Flesh* sound and the *Mind* corrupted?

77 And yet what one of a thousand is there of those that *Vow Virginitie*, which keeps his body altogether impolluted?

78 But certainly there is not any that hath his Mind free from the burning of lust within.

79 *Paul* himself that great Apostle would here make no Law, nor cast a snare upon any man.

80 It were to be wished therefore that they which cannot contain themselves, would not give up their names to *Virginitie*, and vow to live a single life: It is a sumptuous tower, and a great word which all cannot receive. *Bern. Serm. ad Cler.*

81 I know no woman, and yet I

I am no Virgin. *Cassianus* cites this saying out of *Basil. Lib. 6. de Spir. fornic.*

82 A good man useth *wedlock* well: But an evil man useth neither *wedlock* nor *Virginitie* well.

83 Christ, who is the Bridegroom of the Church, be present by his grace with all those that are married, that they may lead a godly life; and vouchsafe at length to bring us all unto the celestiall Marriage. *Amen.*

CHAP.

CHAP. XXIII.

¶ Wherein are contained *Theologicall Aphorismes* concerning the foure last things: *Death*, the *Resurrection*, the *Judgement*, and the *Place* either of Eternall *Joy*, or of Eternall *Torment*.

WE have seen the estate of Christs *Church Militant* here on Earth. It remains now that we lift up our minds, and elevate our thoughts to the consideration of the *Church Triumphant* in the Heavens.

2 The *Passage* of the godly out of the *Militant* Church into the Church *Triumphant* is by the *gate* of *Death*. In which consideration *Gregorie Nyssen* in his oration concerning *Death*, wittily compareth

compareth it to a *Midwife* which brings us forth into another world unto a life truly so called.

3 After *Death* follows the *Judgement*: whose *Forerunner* is the *Universall Resurrection. It is appointed unto* all *men once to die, but after this* follows *the Judgement*, Hebr. 9. 27.

4 *They that have done good shall come forth into the resurrection of life: and they that have done evil, unto the resurrection of damnation.* John 5. 29.

5 *Foure* things there are which are called a mans last, the consideration whereof should never depart out of our memorie: and these are they; *Death*, the *Resurrection*, the *Judgement*, and the *Eternall Mansion* and habitation of the godly in *Heaven*, and the damned in *Hell.*

6 By the name of *Death* here we understand *not* the continuall *Miseries* of this present life. 1. *Cor.* 15. 31. *Nor* the *Death* of the *Soul* in trespasses and sinnes. *Ephes.* 2. 5. *Nor* that *Blessed Death* by which being dead unto sinne, that is, freed and delivered from the dominion thereof, & so from dam-

damnation, we live unto God. *Rom.* 6. 2. *Nor* that *Eternall Death*, or ſecond death of the damned. *Revel.* 2. 11.

7 But we underſtand the *Death* of the *Body*, which is the ſeparation of Soul from Body, the privation of carnall life, and the paſſing away of the little World.

8 He that *Dies* unto *Vices* before he dies the *Death* of the *Body*, doth not die an *Eternall Death* when he dies the *Death* of the *Body*. *Sphinx Phil. Cap.* 36.

9 *By* the gate of *Sinne Death entred into the world, and ſo paſſed upon all men.* Rom. 5. 12.

10 Which *Death* is not the diſſolution and reduction of the Soul into nothing, but the departing of the Soul out of the Houſe of the Body. The Soul cannot be deſtroyed. *Matth.* 10. 28.

11 The Scripture maketh mention but of two receptacles of Souls ſeparated from their bodies: The one of the godly; the other of the wicked.

12 Away then with Purgatorie; away with that (ψυχοπαννυχία or) *night* and *ſleeping of Souls*, between the

the *Day* of *Death* and the *Day* of *Judgement*: Away with *Pythagoras* his (Μετεμψύχωσις, or) *Transmigration* of *Souls*; away with *Apparitions* of Souls.

13 For there is no middle place, where one can be out of *Punishment*, if he be not in the *Kingdome*: no place, where one can be out of the *Devils company*, if he hath not *Fellowship* with *Christ*. *Auguſt. de Pecc. Mer. & Remiſſ. Cap.* 2.

14 Before the *Univerſall Reſurrection* the greater world ſhall paſſe away: and after that ſhall follow the *Univerſall Judgement*.

15 Many of the ancients were of opinion that the *World* ſhould *paſſe away* by the *Change* of *Qualitie* onely, and not by the *Abolition* of *Subſtance*.

16 But the Scripture uſeth words very *Emphaticall*. *Heaven and Earth ſhall paſſe away*. Matth. 24. 35. Luke 22. 33.

17 The *Key* which is to open our *Graves*, and the *Pledge* of our Reſurrection is the *Reſurrection* of *Chriſt* our *Head*.

18 The *Reſurrection* of our bodies is confirmed by manifeſt Teſtimonies of

of the Holy Spirit in the Scripture, and they are often repeated.

19 The *Preludes* or forerunners of our *Resurrection* are the particular examples of those which were raised up again to life in the Old and New Testament: whom *Tertullian* calls the *Candidates* of immortality.

20 Man was at the first both in Body and Soul created for immortalitie: The Body is the Souls instrument, by which it worketh in actions good or bad. The body of the godly is the Temple of the Holy Ghost: Yea, our bodies are fed with the quickning Body and Bloud of Christ. And how then can they alwayes remain in the Grave?

21 *God* is the *Authour* of our *Resurrection*: But *Christ* is the *Finisher* thereof, in and with his humane nature assumed.

22 Not onely all flesh, but even the same flesh that was, shall be raised up again.

23 *Their change* in a moment, which shall be found alive upon Earth at the last day, shall be to them in stead of *Death* and *Resurrection* from the dead.

24 Neither shall Christ onely raise

us up, but he shall be also our Judge. *John.*5.27. *The Father hath given him authoritie to execute Judgement.*

25 *Christ*, when he cometh to judge the world, shall appear in the same nature which he united unto himself by his *Incarnation*. That *flesh* shall *sit* and *judge* which stood before the *Judge*: That *flesh* shall *judge* which was it self formerly *judged*.

26 This *Universall Judgement* Gods Truth and Justice do require.

27 The exact *Form*, *Manner*, and *Proceeding* in *Judgement* at the last day, Experience it self will then better teach then any humane understanding can now conceive.

28 Let us, whilest we are here, pray unto God with sighs and grones, to be delivered from the Sentence of Condemnation in that day: Let us now heare the *Voice* of *Invitation*, that then we may heare the *Voice* of *Consolation*.

29 After *Sentence* is once passed, immediately follows *Execution*. Then shall they which are set at the right hand of the Judge, enter into *Life everlasting*, and they which are on the left, shall be cast into *Everlasting fire*.

Matth.

Matth. 25. 34. 41.

30 The *Bleſſednesse* of eternall Life comprehendeth in it the *Privation* and *Abſence* of all *Evil*, and the *Preſence* and *Fruition* of all *Good*.

31 We ſhall be *Freed* and delivered from all *Sinne*, and from all *Puniſhment* due unto ſinne.

32 *Our vile Body ſhall be faſhioned like unto Chriſt his glorious Body*. Philip. 3. 21. But there ſhall be great difference in glorie.

33 We ſhall *ſee* God *without end*, we ſhall *Love* him alwayes *without loathing*, and *praiſe* him evermore *without being wearied*. *Auguſt.* 22. *de Civit. Dei, cap.* 30.

34 *Viſion* ſhall ſucceed in the place of *Faith*, *Fruition* in the place of *Hope* and *Charitie* here onely *Inchoate* ſhall be there *Conſummate*.

35 God ſhall be fulneſſe of *Light* to the *Underſtanding*, ſuperabundance of *Peace* to the *Will*, and continuance of *Eternitie* to the *Memorie*. *Bern. Serm.* 11. *Super Cant. Col.* 519.

36 The *Saints* ſhall *Rejoyce* for the *Pleaſantneſſe* of *Place*, which they ſhall poſſeſſe; for the ſweet *Company*, with whom they ſhall reigne; for the *Glo*

of their *Bodies*, which they shall put on; for the *world*, which they have contemned; and for *Hell*, which they have escaped. *Bonavent. in Diæt. Cap.* 50.

37 Let us then *Pant* and *Breath* for earnest desire after that *Life*, whose *King* is the *Trinitie*, whose *Law* is *Charitie*, and whose *Measure* is *Eternitie*.

38 Neither shall our *Being* be subject unto *Death*, nor our *Knowledge* unto *Errour*, nor our *Love* unto *Offense*. *Sphinx Phil. pag.* 5.

39 We shall see God face to face: we shall heare him speak immediately unto us.

40 The Elect shall have *wisdome* in the highest degree; *Righteousnesse* in full perfection; *Joy* which is everlasting; and shall *Sing praise* and *Glory* unto God without end.

41 *All the Elect Salvation shall see: But Glory in a different degree.*

42 It hath not at any time entred into the heart of man to conceive, what glory God hath prepared for his Elect. 1. *Cor.* 2. 9. And if his *Heart* is not able to *conceive it*, much lesse is his *Tongue* able to *expresse* it.

43 To the *Eternall Life* of the blessed

ſed is oppoſed the *Eternall Death* of the damned, which in the Revelation is called the Second Death.

44 The life of the damned ſhall be to be alwayes dying: and the death of the damned, to be alwayes living. If it be life, why doth it kill? and if it be death, why doth it endure?

45 The damned ſhall ſo live, that they ſhall be alwayes dying, and ſo die that they ſhall be alwayes living. *Bern. in Med. Devot. Cap.* 3. *Col.* 193.

46 In the *Fleſh* ſhall they be tormented with *Fire*, and in the *Soul* with the *worm* of *Conſcience*. *Ibid.*

47 It is the *Eternitie* of the *Puniſhments* which beyond all meaſure increaſeth their torments, laying upon them a weight unſupportable.

48 For to be tormented without end, this is that which goes beyond all the bounds of deſperation. *Iſidor. Clar. Orat.* 12.

49 *Grievous* is the *Torment* of the damned for the *Bitterneſſe* of the *Puniſhments*: But it is *more grievous* for the *Diverſitie* of the *Puniſhments*: But *moſt grievous* for the *Eternitie* of the *Puniſhments*. *Dionyſ. in* 18 *Apocalyp. fol.* 301.

50 The

50 The *Gate* ſhall be ſhut upon them. *Matth.* 25. 10. Underſtand the *Gate* of *Indulgence*, the *Gate* of *Mercie*, the *Gate* of *Hope*, the *Gate* of *Conſolation*, and the *Gate* of *Good works*.

51 To be for ever deprived of the beatificall viſion of God, goes beyond all the Puniſhments in Hell.

52 Being ſqueezed under the unſupportable weight of Puniſhments, they ſhall wiſh they had no being: but it ſhall be all in vain. *They ſhall deſire to die; but death ſhall flee from them.* Revel. 9. 6.

53 They ſhall rore for the very diſquietneſſe of heart; they ſhall rage for madneſſe, and gnaſh their teeth: There ſhall be weeping for grief, and gnaſhing of teeth for madneſſe. *Bern. Ser.* 8. *in Pſal.* 91.

54 Of all which ſome have a taſt even in this Life.

55 The *Companie* of the *Devils*, and the *Qualitie* of the *Place* do exceedingly increaſe the Torments of the Damned.

56 Neither ſhall the *Torments* of the Damned, be onely *Eternall*, but they

they shall also be *without* all *intermission* at any time. *The smoke of their Torments ascendeth up for ever and ever.* Revel. 14. 11.

57 As in Heaven one is more glorious then another: So likewise in Hell one shall be more miserable then another. *August. in Enchirid. Cap.* 3.

58 We are very curious to know where Hell is: But we are not so carefull to learn how we may escape it. Our thoughts were better spent in meditating upon it.

59 When we sit down to eat and drink, and when we rise from table again, when we lie down to sleep, and when we rise up again: at all times, and in all places, it is very good to think upon *Hell.*

60 For, To think upon *Hell* preserves a man from falling into it. *Chrysost. Hom.* 44 *in Matth.*

61 Dost thou think to quench the flames of Hell by not speaking of it? or, Dost thou think thou kindlest the flame thereof by speaking of it? Whether thou speakest of it or no, the flame is alwayes there alike. *Idem in Homil.* 2. *in* 2. *Thess.*

62 He deliver us from eternall death,

death, who himself died for us: He bring us unto eternall Life, who himself is the Prince of Life blessed for ever. To whom with the Father and the Holy Spirit be all honour and glory World without end. *Amen.*

FINIS.